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RECOLLECTIONS OF GORDON HALL.  
To the Rev. Secretary of the American Education  
Society.

MY DEAR SIR,

I regret that it has not been convenient for me, at an earlier day, to comply with your request, in furnishing for your excellent Register and Journal some recollections of the late Rev. Gordon Hall, Missionary at Bombay.

As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he spent in my family, as a theological student, I shall attempt only to give you a very brief statement of facts which exhibit the principles that contributed to the formation of his character as a man and Christian.

Mr. Hall was a graduate of Williams College, of what year, I am not quite certain, as I have no Catalogue at hand; but, if I mistake not, he came to my house in the autumn of 1809, to commence his professional studies. The development of his powers, during his theological investigations, satisfied me, that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper often manifested by young men, who are greatly his inferiors. But it was not so much any one distinguished characteristic, such

as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a *combination of good qualities*, that made Mr. Hall what he fully proved himself to be in his subsequent course, a superior man.

Among this combination of qualities, is to be reckoned his *piety*; which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health;—his *persevering industry*, which enabled him to master difficulties, insurmountable to the vacillating and irresolute;—his *sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally his *inflexible decision* in purpose and execution. By this latter trait in him, I do not mean *obstinacy*, that acts because it will, without reason perhaps, or against reason; but an intelligent fixedness of purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

With the circumstances of Mr. Hall's childhood, I have no acquaintance, but suppose he was trained up, amid the plain fare of a New-England farmer's family, to habits of hardihood; in distinction from the sickly effeminacy too often produced in

the young, by the indulgences of wealth and refinement. Though his patrimonial resources were limited, his expenditures were carefully accommodated to his means, so that, by economy and personal effort, he managed to sustain himself through an academical education. This was accomplished, as I suppose, (for I am not fully certain of the fact,) without charitable aid from any quarter; at least, there were then none of those noble institutions, which have since arisen, to aid the strugglings of pious and needy young men, preparing for the ministry.

The result of the personal qualities, and of the circumstances to which I have now alluded, was the formation of a character, which prepared Mr. Hall for the bold enterprises of Christian benevolence, in which he was destined to bear so prominent a part. While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

At the season of hay-making, he came to me one day with a request, that I would procure him a scythe, and allow him to go into the field, with my laborers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to my wishes, though he had no apprehension, he labored but a few hours the first day. For the rest of a fortnight he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any of his fellow laborers. This was as much a matter of surprise to them, as it was to me; and it denoted a firmness of constitution, (the result, probably in a great measure of his early training,) which prepared him for the hardships he was to encounter as a Missionary.

During the same year, he was appointed a Tutor at Williams College;

and the President's letter informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him, in conversation. This incident, trifling as it may seem, made a strong impression on me, at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men, who would make of such a question, a "mighty concern," not to be decided without many and long consultations; and who could not, "in fixing, fix" their decisions, so but that they were perplexed with frequent revision, if not reversal of their own half-formed resolves.

In the autumn of 1810, if I do not mistake in dates, Judge S.—of W— Con. came to my house to enquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of some local peculiarities there, and accordingly introduced him to Judge S.—The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point, namely, that if the people of the place should be ever so united, and earnestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there. The Judge wished him to go, on his own terms, saying, "If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us." He went. On the third sabbath, his morning sermon contained some pointed reprobations of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine

of "divine decrees." The following week there was much complaining, by *some* of the people, of Mr. Hall's "hard sayings." On the fourth and last sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, in this world, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that to have given them offence, was a source of severe trial to his own heart; but as an ambassador of Christ, he must act from higher motives than regard to their approbation. With deep solemnity and pathos, he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and of theirs, must undergo the scrutiny of the omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and immediately after his departure, despatched a messenger, to insist that Mr. Hall, who had gone to Massachusetts, should return. He did return, and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the Missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Samuel J. Mills. These kindred spirits, associates in College, often interchanged visits afterwards, mutually enkindling that holy flame which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The *general purpose* of these devoted young men was fixed. Sometimes they had talked of "cutting a path through the moral wilderness of the west, to the Pacific." Sometimes they thought of South America;—

then of Africa. Their object was the salvation of the *Heathen*; but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half-awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of Foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or preengagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen;—wo to me if I preach not the gospel to the Heathen." He went, and the day of judgment, while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans.

Of Mr. Hall's qualifications as a Missionary of the cross, I may be a partial judge, but I have considered them to be of the very first order; and highly as I estimate the character of many who have been his predecessors, and his contemporaries in this great field of Christian enterprise, none of them, in my opinion, has been superior to Gordon Hall. But "his record is on high;" and I trust that his admirable character, as exhibited in his labors and trials in India, will ere long be given to the public, from a hand competent to the undertaking.

With best wishes for the success of your most important labors, I am, Rev. and dear Sir, very affectionately yours, &c.

E. PORTER.

To the Editors of the Quarterly Reg. and Journal.

GENTLEMEN,

At your suggestion and request I have attempted to arrange and hereby submit to your disposal some thoughts on the *importance of a sanctified Literature*, in connexion with the influence of *Colleges* on this object.

Yours truly,

CALVIN COLTON.

Boston, March, 1830.

Having just passed the interesting season of the annual concert of prayer for Colleges, any Christian, who has been earnestly occupied on that occasion for the specific object contemplated, and with enlightened views of its relative importance, can hardly emerge from the sympathies of such a day with a willingness to resign the cause, and post it on his religious calendar, to interest his heart, *only* when the sun shall have measured another annual circuit in the heavens, and so much shall have transpired, as a year will generally bring about, in the character and aspects of our public Literary Institutions, either to fit or unfit them for the greatest usefulness in the world. I beg leave to suggest, that he who has earnestly engaged in prayer on the occasion now alluded to, and for that specific object, will be likely to *continue* such prayer;—to feel and say like David, in reference to this particular thing: “If I forget thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.” For such Christians, it were not perhaps so necessary to urge this object on their continued remembrance and prayer;—though even they, peradventure, might be quickened by a brief and pertinent exhortation. But we wish to interest and engage all, who love our Lord Jesus Christ, and who pray for the peace of Jerusalem, not to forget the most essential means of attaining their dearest ends.

Do Christians *believe* in prayer—that it can attain an object, which is away from under its own breathings,

beyond the grasp of its own hand—an object that is distant and mediate?—A singular question, indeed, to be asked in this enlightened age, with the Bible in our hands. And yet there is reason for it. It has been well said, “Extremes meet. Truths, of all others the most awful and interesting, are too often considered as so true, that they lose all the power of truth, and lie bed-ridden in the dormitory of the soul, side by side with the most despised and exploded errors.” What Christian would not be startled at this thought, when he regards, even for a moment, its portentous verifications in his own bosom, in his own life, and throughout the entire Christian community?—Alas! the efficacy of prayer is considered so true, that it loses the power of truth! And yet its own Divinely constituted and rightful prerogative brings within the power of man the mightiest agency of this lower world. Thus hath God ordained:—that while his faithful servants are doing all possible good, within the sphere of their own immediate personal influence, they may, by their prayers, extend and multiply their good indefinitely beyond calculation—in distant regions in the remotest corners of the earth.

May I be permitted earnestly to recommend the *continued* use and application of this power, by all who “wait for the redemption of Israel and of the world,” in behalf of our Colleges and public literary institutions;—that God would be pleased to set his own seal upon them, by the plenteous effusions of his Holy Spirit, and appropriate them to his service.

The most urgent reasons for such specific, united, and continued prayer are found in the *importance of a sanctified Literature* to the interests of Christianity, of our country, and of mankind.

Without disparaging the humblest instrumentalities in the kingdom of Divine grace, and without confronting that high authority, which said: “God hath chosen the foolish and

weak things of the world to confound the wise and mighty—things base and despised, and things that are not, to bring to nought things that are—that no flesh should glory in his presence ;” —it is still true, since the age of miracles and of a special inspiration is past, that the higher endowments of mind, which are the fruit of intellectual culture, and of a careful education, are so much additional power, when consecrated to the service of Christ and of his Church. It is also true, from that deference, which minds of inferior culture will ever pay to those of a superior education, that our Seminaries of Learning, our Colleges, and Universities must furnish the men, who are to rule in the higher regions of human thought, and to prescribe currents to human passion. That knowledge is power—is a law, which can never be despised, and which God himself has ordained. From this all governing principle, and from the very structure of society, these literary institutions must stand at the head of influence. From these Seminaries are annually going forth the men, who are to form the intellectual and moral character of this great nation, and to control its physical energies—not to speak of their influence on the rest of the world. I do not mean that there are no men of private education, whose force of character will brave such disadvantage, and who, by their industry, talent, and general merits, will make their way to the highest places of trust and influence in Church and State. Nothing is more grateful than to witness such exceptions to a general rule, and such examples of native and distinguished talent, as the history of our own and of every country affords. Nor do I mean, that a great majority of the most important co-adjudicators of the best things in society, are not men who perhaps have never seen the inside of a College, or University ; but whose good sense, and virtue, and experience in the world have given them high claims to respect, and endowed them with many

qualifications for usefulness. But I mean—that that more perfect discipline of mind, and especially those capabilities of high mental effort and intellectual reach, which give man the greatest influence and power, other things being equal, are ordinarily the fruit of a liberal education, and never perhaps, are these attainments made altogether independent of such means. And admitting these premises, what Christian can look with indifference, on the moral and religious character of the seats of learning, scattered over our land ?—such as these are, will be the ruling spirits of this nation.

And besides this general, and as it were supervisory influence, spreading out its arms over the entire community, forming and fashioning it according to its own image—it is from these Seminaries of learning, that the Church is to be furnished with her controlling influence, whether it shall be good or bad. Since the age of miracles and of the seal of apostolic commission, such is the unavoidable doom of Christianity. No vulgar claims of the Spirit’s inspiration can exempt even the vulgar mind from an obsequious deference to superior and cultivated intellect. Mind will ever bow to mind, or lord it over mind, according to the relation in which it stands to others in point of knowledge, aside from the influence of moral virtue. There are no subjects, on which the human mind is forced to act, where inequality of knowledge creates so sudden and so great inequality of influence, as those of religion ;—because, perhaps, they are necessarily and peculiarly spiritual, and may be made merely speculative. By artifice, they may be thrown into impassable regions, and clouded with obscurity and mysticism ;—or by honest dealing, they may be cast in clear light, and made eminently practical. It is sufficient to say, there is no other subject, on which superior learning gives so great an advantage over uninformed minds, when brought into direct and immediate collision.

And the greatest evils of the Church,

in all the ages of her uninspired history, have arisen from the influence of men of unsanctified learning over the more uncultivated portions of community. In this has ever consisted and still consists the supremacy of the Romish Church over those in her communion. She originates and fashions their literature, and keeps her hand upon literary institutions. Herself most accomplished in her own hierarchy, she elects into her court, or brings under her patronage all that excel in learning, in science and in the arts.

I appeal to Protestant Germany: Tell us what are the men at the head of her Literature, and you tell us what is her religion. I ask, how it comes to pass, that so few of the ministry of the Church of England are men of piety?—And I am told, perhaps—She is affianced to the State—as if that were the whole secret. But for myself, I hear another voice, reporting itself from the halls of the University, saying: *There is no religion here.* A Wesley and a Whitfield were scandalized as *Methodists*, because they tried to be religious. When the spirit of Christianity roused their faculties to high Christian enterprize, they could find no examples of Christian living in the whole extent of their horizon to satisfy their ardent desires—whether they searched the Universities, or cast their eye over the broad ground of the English Church. And with the Bible in their hand, they set out under God, each for himself to mark and make his own destiny. I do not mean to insinuate, that Oxford and Cambridge are utterly vacant of piety—or that no exemplary men of God, and shining ornaments of Christianity, come from those distinguished seats of human learning. It is sufficient to say and I do not say it for a purpose, but because I suppose it accordant with truth—that pure, primitive piety is not cherished by the reigning influence;—and that the little which grows there, *exists* rather than *flourishes*, and that in *spite* of

the disadvantages under which it labors.

The most formidable impediments in the way of the progress of Christianity in the world at the present instant, are in alliance with Literature. Not that true learning in itself is hostile to Christianity. Far from it. But because its unholy masters, will neither go into the kingdom of heaven themselves, nor suffer others to enter.

It is indeed true and a blessed truth—that the most simple may attain the kingdom of heaven; and it is equally true, that all correct science is favourable to the extension of that kingdom. And I am inclined to the opinion that the reign of Christ, *in its highest designs*, can only be coextensive with the reign of sound philosophy, on all subjects proper to the human mind. For it is impossible to suppose the highest perfection of an earthly state, without attaining the practical uses of every department of philosophy.

But learning may be and is perverted to unholy ends, wherever the spirit of Christ does not maintain a supremacy, and control its appropriations. It can hinder, as well as advance Christianity. It hath great power—stands at the head of the principalities of earth. And no Christian should be sorry that it is so, notwithstanding the disadvantages under which Christianity may have laboured, or still may labour, by the abuse of this power. For Christianity herself cannot do without it. That is, she cannot answer all her purposes, nor accomplish her ultimate designs. That very weapon, by which she herself has been so often and so deeply wounded, and which even now is wielded against her with such mighty efficiency, *she* must employ as the instrument of her own triumph. And when once the tables are turned, and science shall be *controlled* by Christian principle, she will spread over the face of the earth a mighty deluge of light, along with the heavenly blaze of Christianity, subsidiary to the designs of this ministering visitant and redeem-

ing power from the upper world. I said the most formidable impediments in the way of the progress of Christianity are in alliance with *Literature*—not *learning*, that is truly and properly such. And who does not know what a fearful amount of *corrupt* literature there is in the world—adapted to every capacity, and to every species of bad taste, intellectual and moral,—intermingled with the diversified ingredients of infidelity and moral contagion, from their most attenuated and subtle dilutions, down to the gross, and shameless disgorgements of their most polluted sties. The best histories, the best productions of the imagination, the best poetry, the highest standards of literature, and even the stately and admirable works of the Academies of Science and Art, not excepting painting and statuary, copper plate and lithographic prints, are more or less *charged* with an influence, which might light up hell with a smile, and send the note of exultation through all its regions. Were we permitted to expurgate the literature of this world, and make one bon-fire of all that is bad—I had almost said, this earth might discharge a part of its obligations to the sun, by sending back for one day an illumination superior to his own everlasting blaze. But nay. The dense cloud of pollution, going up from such a holocaust might rather be expected to eclipse the whole heavens.

What is the moral character of the great mass of that literature, which is daily devoured by the great reading public of Europe and America?—And what are its tendencies, in relation to the designs of Christianity?—Those of us, who have never had access to the libraries of Europe, to their common reading rooms, to the closets of her most accomplished, yet unsanctified spirits, can have but a very inadequate notion of the amount of moral pollution, which her presses are continually disgorging upon the world. And what a great proportion of every community, in the present state of the

world would rather take up a vile book, than a pure one?

Do I hazard any thing in saying, that Literature does and will govern the world? That the most intelligent, most enterprising, and most influential minds are fashioned in its moulds? By this we see what a mighty task lies at the feet of Christian enterprise: Christians themselves must become masters of all learning—must acquire that influence of mind over mind, which learning only can give, and bring into operation a number and an amount of agencies, sufficient to create a new world of literature, more commanding in chastity and power of diction, in the majesty of truth, in imagination, in poetry, in every literary excellence, than all other writings\*—the pervading and re-

\* The importance of a *polite literature*, imbued and dictated by Christian principle, is most strikingly demonstrated by the singular fate of the principles of the English Puritans for two hundred years now past. I remember to have asked a gentleman, not long since,—how it should happen, that the principles and character of the Puritans should have been so constantly abused, in the range of English Literature, with so little vindication?—To which he replied: The Puritans have been obliged to *work*, while their adversaries have had nothing to do, but to *write*. A historical truth, doubtless—more to the credit of the hearts than of the minds of the Puritans. That is—so far as they rejected literature, as comparatively an unimportant part of their work. The consequence has been, that in all those regions of society, where the greatest refinement, and consequently the greatest influence reigns, the Puritans, as a sect, have ever lain and still lie under the deepest and most unmerited scandal. The thunders of parliamentary eloquence have been permitted for ages to level their artillery, and a polished, prevailing literature to send its poisoned shafts, thick and cruel as the tempest, both with a like impunity, into the unprotected bosoms of the purest and most worthy spirits whom the world has seen since the days of the Apostles. What else can account for the fact, that the character of this long abused people has never yet been fairly redeemed before the world? I do not mean to imply, that they have had no literature;—but none of sufficient variety, or sufficiently polished and respectable to make its way into the higher circles—and having in view especially,

deeming power of which shall be this single principle: *a submission of the wisdom of this world to the wisdom of God.* And he who dares not assume this position (and there are many good men, under the influence of so morbid a literary and philosophic temperament as to want the courage boldly to avow it,) before the world,—he, I say, who dares not avow it, so far rejects the full panoply of Jesus Christ—is unpractised in his first and most important lesson, as a Christian. And however learned he may be, he is like a ship at sea, without rudder, or compass, or pilot, errant in her courses, and doomed to wreck by the first disturbance of the elements.

If I do not mistake, this principle, about which there is so much false delicacy, and which so few dare to confess as an article of their creed, lest they should sacrifice a reputation among the worldly wise—is the great religious *Talisman* of the age, (if I may use so heathenish a term for a Christian purpose,) of every age indeed, offering itself as the mighty and prevailing power of the Church: *submit your wisdom to the wisdom of God.*

I have said, it is from our public literary institutions, that the *Church* is to be furnished with her leading men and her controlling influence. It must be so, notwithstanding the pretensions, the high sounding claims, and grave admonitions of enthusiastic ignorance, which are so often vociferated and moaned out even from the pulpits of Christianity. *Knowledge is power.* And when we see it and feel it every day and in all the world, shall the friends of the Redeemer be brow beaten into submission to the reversed position, that knowledge is

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not only their own vindication, but to carry the war into the very camp of their adversaries. Where, for example, is the balance of influence against the tremendous enginery of that single department of English Literature—the Waverly Novels, and other popular writings of this class, so far as they bear upon the character of the Puritans?

*not* power, that ignorance and vulgarity are the best qualifications for the Christian pulpit, when accompanied with the credentials of an honest heart? While we are bound to treat such claims with all Christian sufferance, we are not, methinks, bound to submit to them. It would be treachery to the high designs of our holy religion. Who does not know, that the highest accomplishments of mind and of manners can easily condescend, and when imbued with the spirit of Christ, will find their greatest pleasure in condescending to the lowest conditions of man, and in seeking with patient and untiring effort to redeem him from his ignorance and vice, and raise him to heaven?—and such a ministry is like the ministry of angels. But will the higher grades of society ever tolerate, what they will of course, in their impenitence, denominate the arrogance, or intrusions of stupid vulgarity, however well intended? It is admitted, that the soul of a poor and ignorant man is as precious, as that of the best informed and most cultivated. But who will say, it is more so? and shall not provision be made for all? and besides: the high places of influence, in Church as well as in State, are always in the hands of cultivated men. And is it not better to have good men there, than bad—Christians than infidels?

But the fact, that the high places of ecclesiastical trust are ordinarily occupied by men of a liberal education, is not all. Our public Seminaries of learning are the very fountains of the intellectual and moral circulations of community, and consequently touch and control, in a very high degree the springs of its physical energies and operations. Speaking of ourselves, as a nation, it may be remarked, that although we do not create all the literature which we enjoy, yet we produce not the most unimportant part of it, so far as its general, immediate, and most efficient operations, through the mass of community, are concerned; and that in the forms of nursery and

school books, of newspapers, and periodical journals, and a flood of popular literature, *native born*, which is continually pouring out from the press. And however trivial some of these productions may seem, however despicable to unobserving minds, they are by no means trivial, but momentous in their influence. And although they may generally have no immediate connection with our public literary institutions, yet I think I need not attempt an argument to show, that they are influenced, and in a great measure, though indirectly, controlled by these Seminaries, and destined forever to be so, by the complicated, yet unbroken relations of society. There are indeed constant and powerful tendencies in the baser literary productions (if I may call them *literary*) to a violation of good taste and sound morals. And all this shows the importance of holding up a correcting influence, and of urging upon community the purest and the highest standards. And this is the distinguished, the honoured office, the presiding and dictatorial power, the responsible guardianship of our higher literary institutions. And who can estimate their importance in such a view ?

And need I say, that these Seminaries can never be thoroughly and in the highest sense qualified for these responsible offices, without the influence of evangelical Christianity ? Nay, that without this, they contain in their bosoms the seminal principles of a most essential disqualification so far as the interests of a pure Christianity are concerned. No matter how *near* they come, so long as they do not come *up* to the mark. If the spirit of Christ be not in them, they can never be trusted. There is no other principle, on which a sure reliance can be placed. Is there no example of a prominent literary institution in our country, whose apostacy from a correct Christianity, has filled the friends of the Redeemer with the deepest solicitude, and whose present and prospective influence on the cause of Christ

is portentous of evil ? She may have *learning*. But alas ! 'Ichabod' is written upon her gates.

As Christians, therefore, and with such opportunity of observation, what an amazing and overwhelming importance do our Colleges and Seminaries of learning assume ? We see and feel, that nothing but the Spirit of God can qualify them for their highest and holiest designs. Nothing less than this can save them from a deleterious influence on the cause of Christianity. And this is the object for which Christians in our land are now loudly called upon by the providence of God to offer their united, continued, and importunate supplications before the throne of Divine grace : that God would be pleased to send forth his Holy Spirit upon our public literary institutions, especially upon our Colleges. And we *mean* something by the descent of the Holy Spirit, nothing less, I hope, than his Pentecostal visitations of the primitive Church, excepting only his miraculous endowments.

I know not how Christians of our country and of this age can come more directly and fully under the injunction of the Saviour : "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers," than to pray for Colleges. It is not only, that the Church may be furnished with a *suitable* ministry, but that the ministry may be adequate to her own necessities, and to the necessities of the world. It cannot be *suitable*, unless the object of such prayer is answered. And how can it be adequate to the necessities of the world, until the hosts of young men, who are crowding through our literary institutions, shall be bro't under the regenerating and constraining power of the Holy Ghost, and we shall hear them say like Paul : "Wo is me, if I preach not the Gospel." I should not think it extravagant to expect, if Christians would pray for this object, as they ought, that in answer to their prayers, God should make out of our Colleges in one year more candidates for the Christian min-

istry, than the American Education Society, under full success, could make in twenty years. I confess I almost feel rebuked for employing common arithmetic for such a comparison, as if Christian faith and hope could be satisfied even with such a result, or as if we would limit the Most High.

And this Divine influence is needed upon our Colleges, not only for the making of *good* ministers, but *thorough* ministers. These *uncertain* characters in the sacred office, are not in accordance with the spirit of the age, nor equal to its demands. We want men of God, "who shall be made manifest unto all men"—"who shall commend themselves to every man's conscience in the sight of God." An uncertain, half-determined ministry is the *paralysis* of Christianity. An unholy, worldly minded ministry—ah! I cannot say what it is. There is nothing in nature fit to describe it, and nothing even in imagination sufficiently monstrous. But—we want *decided* men, such as nothing but the power of God can make—"full of faith and of the Holy Ghost." We want a host of such men—phalanx after phalanx—troop after troop—marching forth, with determined, heaven-derived, and heaven-directing kindness—marching upon the dark and desolate places of the earth, that are "full of the habitations of cruelty." But alas! where can they be found?—And whence shall they come? Unless God will set his seal upon our literary institutions, and say: *These are mine and they shall glorify me.* And will not Christians ever pray for this?

If God had given prophetic intimation, that he would introduce another miraculous economy, we might perhaps expect the conversion of the world independent of those means, which we now think necessary. Such men as the fishermen of Galilee, and the herdsman of Tekoa might be found any where, at any time, when it should please God to give them a commission, and set his seal upon it, as he did upon that of the Apostles. But we do

not expect it. It would be folly and sin to do so. God has evidently imposed upon us the necessity and obligation of working in the ordinary way—of tasking ourselves to the utmost of our ability in the invention and employment of means—depending on the Spirit's power to rectify the heart. The great head of the Church has authorized and imposed upon us to be "wise in our generation." And can it be doubted, that an educated ministry comes within this rule?

And when we regard the signs of the times, the peculiar character of the age, the history of the Church and of the world, and the predictions of God's word, we are ready to adopt the full persuasion, that nothing is wanting for the reduction of the world to Jesus Christ, but a sufficient recruit of competent men, of genuine high Christian zeal—to occupy the pulpit, and to conduct the benevolent enterprises of the age. And is not this a blessed assurance?—Is it not a rational one?—And O shall the prayers of Christians only be wanting, that the Holy Spirit should be withheld from our Colleges, and this recruit of men of God disappoint the age?—Shall prayer *only* be wanting?

It is an interesting and hopeful fact, that our Colleges are generally under the immediate superintendence of men whose feelings sympathise tenderly and fully with the object contemplated in these remarks, and whose prayers, I doubt not, are first, most constant, and most fervent for so great a blessing. None can more deeply feel, or better appreciate than they, its importance. That Divine providence should so have ordered, that the Presidents, Professors, and Instructors of these institutions of learning should so generally be men of this character—is a remarkable feature in the history of our Colleges, and a token of great and interesting promise. But for this, the moral and religious destiny of our country might almost be abandoned, as hopeless. For it needs but a slight acquaintance with the religious econ-

omy of literary institutions to be convinced, that where the Faculty of a College are unfriendly to such an object, it is morally impossible it should be attained. The door is effectually shut. But for the hope of the Church, and for the encouragement of prayer, the door is so far opened, in relation to most of our higher Seminaries of learning.

It is, however, a question of momentous importance, and highly incumbent on all concerned whether an adequate provision for the appropriate means of supporting and advancing religion in Colleges, is ordinarily made? And next to this, whether the blessing of God, to the extent desired, can reasonably be expected, so long as such provision is neglected?

To meet these questions, I shall assume without argument, that, if there be any Department in a College worthy of the first, most specific attention, and demanding a distinct provision to bear directly, constantly, and solely upon its object—it is the Department of *religion*. And if there be any Department claiming, in the incumbent, the most peculiar, exact, and thorough qualifications—it is that of *religion*. And by religion, I do not mean Didactic Theology, but *practical piety*. And he should be a man of consummate address and accomplished tact, not only in his public ministrations, selecting and arming truth, and sending it with power to the heart—showing the naked sword of justice, turning every way against the sinner, and setting up the Cross with all its circumstance of hope;—but he should be equally accomplished and skilful in private intercourse, and able by his earnestness to commend himself to every conscience, and by his kindness and suavity to gain unobstructed access to every heart. He should love his work—be ever intent upon it—

“watching for souls”—feeling, that his responsibility is altogether unmatched, and trembling under its weight. He should be a *pastor* in the true and most extensive sense of this term.

And is this an office to be *incidentally* discharged by the incumbents of other Departments? A more preposterous expectation could not be named.—Again: Is it practicable, to institute a religious economy in Colleges, that may be expected to secure an uninterrupted Divine influence on such communities?—I answer: It ought never to be doubted, nor abandoned. It is to be hoped, when Christians begin to pray in earnest for this object, they will be willing to support a Christian Pastor, or a Professor of practical piety, in every College, and that public sentiment will demand it. Will any Christian sport himself with such a proposal—as if practical piety were not a science of the mind, as well as an art of living—and as if its culture and advancement were of less consequence than chemistry, or mathematics, or polite literature;—or as if it were not equally dependent upon human means? Were it not to defeat my own recommendation, I should ask: Who can pray in faith for Colleges, until something of this kind be done? Let this, then, be an object of prayer. A volume might be written on this subject, with the most copious and interesting thought. But I must stop. May God provide for our Colleges—and may Christians ever pray for them.

I am advised, that the *Sabbath morning* is very extensively observed by Christians in our land, as a season of prayer for this specific object. I therefore take the liberty of mentioning it. Let the closet and the family altars bear this incense to heaven. And shall the altars of the sanctuary be wanting?

## HISTORICAL AND STATISTICAL VIEW OF ROMAN CATHOLICS IN THE UNITED STATES.

*Prepared for the Quarterly Register and Journal, chiefly from original  
sources and from special correspondence.*

In June, 1632, Charles I. granted to Lord Baltimore, a catholic nobleman, a large tract of land on Chesapeake bay and invested him with power to make laws for the government of the colony. In the early part of 1633, about 200 gentlemen mostly Catholics, with their adherents, arrived under the command of Calvert, brother to Baltimore. They endeavoured to conciliate the good will of the Aborigines, of whom they purchased their town, which Calvert settled and called St. Marys. The colony was reinforced by Roman Catholics, who fled from the persecutions in England, and by individuals who were banished from other colonies on account of their religious opinions. They continued in a state of increasing prosperity, until the commencement of the civil war in England.

The governor was attached to the royal cause; but some individuals had sufficient influence to raise an insurrection and banish him from the Colony in 1641. In a few months tranquillity was again restored, but was of short continuance. In 1651 Parliament appointed commissioners to reduce and govern the colonies within the bay of Chesapeake. Another civil war commenced, which resulted in the defeat of the Roman Catholics. The new government of the colony enacted some severe laws against the Papists, declaring those who professed the Popish religion could not be protected by the laws, but all others should be allowed the free exercise of their religion. The province was a scene of great disquiet and commotion until the Restoration, when the former government was re-established.\* In general the party that prevailed in England became the predominant party in the colony. And when the Protestant religion was permanently established in the mother country this of course became the established religion of the colony.

From this time, Popery made but little progress, until the peace of 1783. It had however been introduced into Virginia, and had met with considerable success in Pennsylvania. A zealous Jesuit missionary arrived with the first colonists in 1633; and from this time till the colonies became independent, the Papists in Maryland and Virginia were served by Jesuit Missionaries sent from England.†

After the peace of 1783, Papists of various orders and nations resorted to the U. S. in considerable numbers. "In this state of religious freedom the clergymen judged it expedient to give stability and dignity to the Catholic religion by the establishment of a regular hierarchy; and they therefore petitioned from the Pope the creation of an Episcopal see, and the appointment of a diocesan bishop. The Pope, applauding their zeal, graciously admitted their request, and allowed them to elect their first bishop. The Rev. Dr. John Carroll, who had been for some years the superior of the mission, was the object of their choice; and this gentleman was accordingly appointed first bishop of Baltimore;\* and was consecrated in August 1790.

Roman Catholic emigrants arrived from Europe in such numbers, that in 1808, the Pope, Pius VII, judged it expedient "to erect Baltimore into an Archiepiscopal see, and to establish four new suffragan dioceses, viz: Boston, New-York, Philadelphia, and Bardstown."† The first that claims an attention is the *Metropolitan see of Baltimore*. This, at present, comprises the state of Maryland and the District of Columbia. Baltimore is the residence of the archbishop, and is called by the Papists "the Rome of the United States."

There are, says a correspondent, between 15 and 20 Catholic priests in Baltimore, including those attached to their public institutions. There are five Chapels, one of which, I believe is unoccupied. The Cathedral is a splendid building and capable of holding perhaps 1500 persons. One of the Chapels mentioned, is attached to St. Mary's College, and I believe, few attend service there, who are not connected with the institution. One of the remaining two, is designed for the German Catholics, and I understand is not large. The last to be mentioned is located on Fell's Point, and may accommodate perhaps 1000 people. I have no means for ascertaining what the Catholic population is. Their Chapels, if they were all filled, could not accommodate 4000 persons. I suppose, however, there are more than twice that number in the city."

The different congregations in the city, according to the estimate of the Papists, contain about 11,000.

\* Marshall's Life of Washington, Vol. I. Chap. 2.  
† Laity's Directory, page 73.

\* Directory, page 73.

† Id. page 77.

In the city of Washington there are 3 churches of considerable size; 2 also in Georgetown, 1 in the city of Alexandria, 1 in Fredericktown, and 1 in Emmetsburg. Besides these there were, in 1822, 28 others in different parts of this diocese. Some of them had been neglected and were in a state of decay; but exertions have recently been made to revive old churches and establish new ones; but how many new ones have been erected I am not able to ascertain.

*Colleges and Schools.*

The College at Georgetown is the oldest Roman Catholic literary institution in the United States. It was founded soon after the termination of the revolutionary war, and has for many years been under the control of the Jesuits. The college has, for some time, been less prosperous than formerly. The number of students is small, but increasing. The accession of three Professors, who have just completed their education in Europe, has given a fresh impulse to the institution.

St. Mary's College, in the city of Baltimore, was chartered in 1804. Besides a President and Vice-President, there are attached to this institution nine professors and eight assistant tutors. St. Mary's Seminary, a Theological Institution, was founded in 1793. It is connected with the College, and under the instruction of the same professors.\* In the college library there are about 10,000 volumes. Mt. St. Mary's Seminary, near Emmetsburg, was founded in the year 1809, and intended for an Ecclesiastical seminary. The healthfulness and beauty of the situation, however, induced several gentlemen to send thither their sons, not destined for the ministry, who were placed under the instruction of the Theological students. It gradually received more extensive patronage, and now pupils are sent to it from all parts of the United States, from the West Indies and South America.† The number of lay pupils is at present 120, and about 30 students in divinity, chiefly, but not exclusively American.

Washington Catholic Seminary, in the city of Washington, was opened in 1821. The course of study is similar to that pursued in most of our higher academies. The officers are a President, Vice President, and five Professors. Number of students about 150.

At Georgetown is a large Nunnery, called the "Convent of Visitation." It was founded by the late most Rev. Archbishop Neale, in 1798. The number of nuns is at present about 60. Attached to this institution is a large and flourishing Female Academy. The boarding school contains 100 young ladies, under the instruction of the

nuns. They also educate orphan children, whose expenses are defrayed by charitable persons. These zealous ladies have collected a day school containing nearly 200 female children of the poorer class, most of whom are educated gratuitously. Children of all denominations are received; "only they are expected to conform to the rules of the Academy." The nuns have a chapel for their accommodation, and the time which is not employed in teaching, is spent in confessions, vigils, fasts, penances, reading and other religious exercises and needle work. The sisters elect a mother every third year; the same person cannot serve more than two terms successively.

*Sisterhood of St. Joseph's, near Emmetsburg, Md.* This establishment was founded in 1809. The circumstances which led to the erection of this seminary are somewhat peculiar. A Protestant lady accompanied her husband to Italy in pursuit of health. While there, the gentleman died. The lady became acquainted with Roman Catholics, and was so captivated with the pomp and splendour of their religion, that, on her return to this country, she embraced it, and was anxious to devote herself in retirement to the practice of its duties. A rich sea captain became a Roman Catholic about the same time, and furnished the means for purchasing the situation near Emmetsburg, where this pious lady with a few associates, commenced the instruction of young females.—"The Society is composed," says the *Laity's Directory*, "of widows, and ladies who have never been married. They cannot be received before the age of 16, and not even then without the consent of their parents: nor after the age of 27, without a particular dispensation grounded on their great merit and character." They take the name of the "Sisters of Charity of St. Joseph." Their principal object ostensibly is, to render all the service in their power, to the poor, the sick, the imprisoned, and the insane. The education of young persons of their own sex, is a secondary object. The number of sisters at present is 120. They have several boarding scholars, a few orphan children, and many day scholars of the poorer class. Their system of Education is similar to other female academies. The annual expense of each boarder varies from \$140 to \$200, according to the branches taught. Protestant ladies are not excluded; "nothing more is required of them than to attend divine service, and the customary exercises." There are branches of this Society in different parts of the Union, as we shall have occasion to notice hereafter.

At Port Tobacco, there is a convent of female Carmelites.

Besides these more public institutions, there are many free schools in different parts of the diocese. In Baltimore is a

\* *Directory*, p. 87. † *Id.* 88.

"Female Orphan Asylum," in which there are 22 orphans, and about 400 day scholars, under the "Sisters of Charity." Also a "Boys' Free School," in which during the past year there have been 230 pupils; 61 of whom were from Protestant families. The Infirmary attached to the Medical University is under the direction of the "Sisters of Charity," eight of whom spend their time in waiting upon the sick. The *Metropolitan*, a monthly periodical, published at Baltimore, and expressly devoted to the defence of Popery, says, in relation to their religion in that metropolis, "It has prospered beyond the hopes of the most sanguine; it still advances with rapid progress; it is first among the foremost denominations; respected by all, and opening its arms to the 'sheep,' who are daily returning to its fold."

Our correspondent in Baltimore, in answer to the inquiry, Do the Catholics endeavour to make proselytes, and what is their success? replies: There can be no doubt, that the Catholics are making great exertions, and there is much reason to apprehend, that they are in many cases successful. In some instances, individuals have joined them from Protestant Societies, but very rarely. They succeed principally through their Free Schools, in the formation and support of which, they are surprisingly active. They receive into their schools *all* they can procure, and through benevolence towards the children, operate upon their parents. I am informed that they frequently take advantage of sickness in families attached to no particular denomination, and by absolving the dying, persuade the survivors to adopt a religion, which will procure them a similar passport to glory! They are exceedingly officious in cases where individuals have married Catholics, and under such circumstances no doubt often succeed. And they are no less active in their endeavours to retain their proselytes, and members in general, threatening them with ecclesiastical censures, and in case of obstinacy, with eternal damnation." Respecting the character of the Catholics generally, he says: "Those who are *natives*, and especially those who have received any tolerable degree of general information, are quite liberal in their views. Those who have immigrated from Europe, and especially those who are ignorant, are exceedingly bigoted and violent towards other sects. Some of the Catholics are wealthy and very respectable. On the whole," says our correspondent, "I think the following facts may be relied on. 1. That Catholicism is gaining ground. 2. That their principal mode of spreading it is through the establishment of *Common Free Schools, Asylums, Female Seminaries*, and by attracting the people with *splendid images and paintings*. 3.

That Protestants are too indifferent in relation to this subject. They intermarry with them, send their children to their schools, even aid them in building chapels, and many go frequently to hear them preach."

The following fact may be regarded as a specimen of refined artifice. The Catholics wished to establish two schools, one for boys, and one for girls, at Fredericktown. In order to secure the patronage of Protestants they engaged that every gentleman who should pay \$50 might have the privilege of sending his children to these schools, without any farther expense; and they promised moreover that the children should not be molested in their religious opinions. Many Protestant gentlemen accordingly sent their children; but by some mysterious means, known only to papists, these children, after having been in the school a short time, lost all relish for the catechetical instruction of their parents, and for Protestant Sunday schools.

#### BISHOPRIC OF BOSTON.

This Diocese comprehends the six New England states. The early settlers of N. E. had received such severe treatment from the Roman Catholics in Europe, that they took every possible precaution to guard themselves against the intrusion of popish emigrants. These measures were successful: and accordingly we hear little or nothing of Catholics in N. E. till about the year 1783, when the Rev. John Thayer, a native of Boston abjured Protestantism and embraced the Romish faith. He went to Rome, received priest's orders, returned to Boston, and commenced his labors in that city as a missionary in June 1790.\* In the mean time emigrants arrived from Europe, and a small society had been collected, which occupied as a Chapel, a brick Church in School street, built by French Protestants. Mass was performed for the first time by a Romish priest, Nov. 1788. The frequent arrival of foreigners considerably increased their numbers, and in the beginning of the present century a Cathedral was erected by the zealous exertions of the Rev. Doctors Matignan and Cheverus.—When Pius VII erected Boston into a Diocese in 1808, the latter gentleman was appointed bishop, and consecrated in 1810. The Rt. Rev. Benedict Fenwick, a native of Maryland and a member of the "Society of Jesus" is the present bishop. "We know of no part of the Union," says the Catholic Miscellany, a weekly periodical published at Charleston, S. C. "in which our Church promises so well as N. England. We look for no favor beyond intelligent, patient, and unprejudiced examination." The bishop of this Diocese, also boasts of his remarkable success. I propose, there-

\* Historical Collections, Vol. III. p. 264.

fore to take a survey of the New England States, and ascertain, if possible, the ground of these predictions.

In Boston the number of Papists is said to be about 7000, mostly poor, ignorant foreigners. Besides the Cathedral, they have a church, situated in South Boston. Another Church, I understand, is soon to be erected. There is also in the city a Roman Catholic Academy, containing two apartments, one for boys, in which the ancient and modern languages are taught, and one for girls; the course of study is similar to that in other female Academies. They have a Sunday School in two apartments, numbering in the summer nearly 600 children.

They have recently commenced the publication of a weekly periodical; the character of which will easily be inferred, when we recollect, that the bishop who controls it, is a zealous Jesuit.\* The number of priests in the City is small. In Charlestown, a Catholic Church was dedicated in May last. The number of permanent Catholic residents is not large. The Church was erected for the accommodation of those transient foreigners who labour in the navy yard and the workmen connected with the glass factory at Lechmere point. They have two schools besides the Sunday School. Near Charlestown, on Mt. St. Benedict is a convent of the order Ursulines. It was established a few years since by bishop Cheverus. They have a spacious edifice, for the accommodation of young ladies, who may resort thither for education. The number of professed nuns is eight, and a lady Abbess; pupils at present about 30. A short time since there were nearly fifty in the school; but the Sisters found, that those, whose minds had become considerably enlightened, and who were old enough to form their own religious opinions, were not so easily captivated with the mummeries of Popery; they have now, we understand, so modified their regulations, that none but young misses and children will hereafter be admitted. The nuns manifest a lively interest in the spiritual welfare of their pupils. They occupy much time in giving them religious instruction; and even in their walks and amusements, the scholars are under constant supervision of these ladies of the cloister. By such unwearyed exertions they have succeeded, we believe, in a few instances, in inducing young ladies to embrace their religion; and their labours will doubtless be crowned with still greater success, if parents will continue now to expose their children at such a tender age to the wiles and allurements of female Jesuits. In Salem there is a small

society of foreigners with a Chapel and priest. In Lowell are several Irish Catholics connected with the factories. A small charity school. No Chapel. In Taunton, perhaps 100, foreigners in the manufactory. They are visited once a month by a priest; meet at present in a school house. A Protestant has promised them a lot of land for the location of a Chapel. At Fall River about the same number. At New Bedford they have a Chapel and a small society in a languishing condition. There are perhaps 200 Catholics in the village of Pawtucket. A new Chapel has just been dedicated. About the same number in Providence, R. I. These societies generally receive the visit of a priest once a month.

A church has recently been organized at Hartford, Connecticut. The number of Catholics here is not far from 200. They have a priest, who publishes a small weekly periodical; there is also a Catholic school. A short time since they purchased a meeting house for their accommodation. Protestants contributed liberally towards defraying the expense of it. The Catholics here are chiefly foreigners, tho' a few have joined them from the Protestants. A Protestant belonging to Hartford, resided a short time in Canada and became very much attached to the Romish religion. After his return, he zealously espoused the cause of Popery, and through his instrumentality two or three others have joined his standard. He operates upon some weak minds by telling them there is no salvation out of the Catholic church. There are also Catholics in New Haven, some in New London, and some along the Enfield Canal, all foreigners.

*Maine.*—In New Castle, Whitefield and Eastport are small Catholic societies, which are occasionally favored with the presence of a priest. In Saco there are a few transient families, belonging to the factories. One or two native Americans of some influence and intelligence have united with them. A few years since the bishop purchased a lot of land in this village with the intention of erecting a chapel; but as the Catholics have not increased as he expected, he has not carried his design into execution.—The number of Catholics in Portland is estimated at 200, mostly foreigners; Irish, French, Italian, Spanish and Portuguese. The Irish, however, are as 5 to 1. With a few exceptions, they are of the lowest class of any labourers. With the assistance of Protestants, they have lately erected a chapel and are now expecting a priest to reside permanently among them. They have a Sabbath School, which was no doubt established for the purpose of preventing the children from attending other schools. They give catechetical instruction only; the use of the Bible is not forbidden, though no pains are taken to distribute it. The price indeed

\*Another periodical has just commenced, designed for the instruction of the young.

amounts to prohibition, the cheapest edition being \$5.00. They have for several years had a missionary station among the remnant of the Penobscot Indians. There is a small chapel; and perhaps the number of this tribe attached to the Romish religion may amount to 300. For a few years past, a priest from Boston, has visited them once a year for the purpose of baptizing their children, pardoning their sins &c. At present we understand a priest resides among them. The imposition which is practised upon these illiterate Indians, may be learned from the following fact, which we have from a gentleman who has been there. Not long since a priest arrived among them soon after their corn-harvest. One poor Indian paid him one dollar and a half for the pardon of his own sins. The imposter then informed him that his father was writhing in Purgatory, and that he would pray him out for four dollars. The Indian, half distracted at this painful intelligence, took a quantity of his hard earned corn-crop, hastened with all possible despatch to a merchant, raised the four dollars, and brought them to the priest, who graciously assured him that his parent was now released from suffering.

In New Hampshire there is a small collection of Papists at Dover; foreigners connected with the factories. Twelve or fifteen years since, the Rev. Daniel Barber, Rector of the Protestant Episcopal Church in Claremont, N. H. renounced Protestantism and declared himself a Papist. His apostasy would of course have some influence upon his Church and society. It was, however, very little. Not a single male member that paid a tax to the Church followed him. He induced two or three females to embrace Popery. His son also, a young gentleman of liberal education, followed the example of his father; and after paying a visit to the Pope, returned and erected a building for the two-fold purpose of a Chapel and Academy. A few foreigners scattered around the country at the distance of 30 or 40 miles occasionally attended service here. His school flourished but a short time; two or three years since it entirely ceased, and he is now stationed among the Penobscot Indians. This experiment may be regarded as a satisfactory solution to the problem; whether Popery can flourish in an enlightened community of Protestants. In Vermont there are but few Papists. At Vergennes is a Chapel and Society, and a small collection of Catholics at Burlington. It appears then that there are in New England at the present time about 10,000 Roman Catholics; of whom probably ninety in a hundred are poor illiterate foreigners or their immediate descendants.

Surely the Papists around us have no great occasion for mutual gratulation, at

the favourable prospects of converting New England.

#### BISHOPRIC OF NEW YORK.

This includes the state of New York and the northern part of New Jersey. As early as the 16th century the Jesuits from Canada attempted to introduce their religion among the Indians, who resided within the limits of this Province, but were prevented by the vigilance of the provincial legislature. An act was passed against Jesuits and popish priests, "who were forbidden the exercise of their office in the colony on pain of perpetual imprisonment." "This law was passed, principally, to prevent Popish missionaries from Canada from practising on the Indian allies of this province, and hereby seducing them from their allegiance to the British crown, under the pretext of religion."\*

This law, and others of a kindred nature, prevented the spread of Catholicism; and at the time of the Revolution, there were but few Papists in the province. About the year 1800, a church was erected in the city of N. Y. for the accommodation of the Papists, whose number then amounted to about 300.†

Their number was greatly increased by frequent emigrations from France and Ireland, and in 1808 a Diocese was erected and Bishop appointed. The present Bishop is the Rt. Rev. Dr. Dubois, we believe a native of France. He is now absent in Europe, supposed to be in pursuit of funds, for the establishment of schools and churches.

The number of Catholics at present in the city of N. Y. will probably exceed 30,000, nearly all foreigners or their descendants. They have a spacious Cathedral, which is supposed to have cost \$100,000 nearly. "They have" says a correspondent, "six places of worship. There are 15 priests, all of whom are foreigners, except one. Six of these were educated at Georgetown, the rest at different seminaries in France and Spain." He has not heard of the conversion of any Protestants, though the priests make some attempts to proselyte. "A cheap edition of the Catholic Testament is circulated to some extent. A few boys assemble at the Cathedral on the Sabbath to receive instruction in the catechism; but the children, generally, are suffered to grow up in ignorance." There are, however, two extensive charity schools supported, in part, by funds granted by the state. The Orphan Asylum is under the direction of the "sisters of Charity," a branch of the institution at Emmetsburg. The bishop had it in contemplation a short time since to establish an "Education As-

\* His. Col. 2nd series Vol. I. p. 143-4.

† Directory, p. 104.

‡ Directory, p. 104-5.

sistant Society," one object of which was to qualify young men to go out as teachers, another to teach poor children. An Irishman had been procured to take charge of the seminary. In Albany is a church and society, with a permanent priest, who occasionally visits Troy, Lansingburg, Johnstown and Schenectady, where there are a few Catholic families.\* Two nuns from Canada have opened a school in Albany, which is attended by about 150 children. A chapel was built in Utica in 1819; the church and congregation is large. Their first priest was silenced by the bishop three or four years since, on account of his immoralities. His successor is said to be a man of literature, sustains an excellent moral character and is much beloved by his people. His congregation is made up from Utica, Rome, Whitestown, New-Hartford, Kirkland and Augusta, and a few from other towns in the county. The whole number will amount to nearly or quite 800. In Utica is a Sabbath School of about 80 scholars, "which," says a gentleman, "has taken from our streets on the Sabbath some of the worst boys, and exercises over them a great influence. Most of these children were prohibited Protestant Sabbath School before this was started. They use the new Testament, (the Doway copy so called, translated from the Latin Vulgate, with Notes) also the catholic catechism and Prayer book." This Catholic edition of the Testameat was published in Utica in 1828, "since which," says our correspondent, about fifty Sabbath Schools, have introduced them, where the common Protestant version was prohibited altogether."

At Syracuse there is a small society, but no priest at present. A large society at Rochester and a Sabbath School. At Buffalo they have organised a church and *consecrated ground* for a chapel. They are at present supplied with a priest recently arrived from Germany with Swiss emigrants. The congregation will amount to about 400. In Carthage is a small church; some catholic families in Auburn, and a few scattered in other towns. In the town of Patterson, N. J. there is a large number of Papists, probably between two and three thousand. They have one chapel and are about building another. Here is a Catholic Sabbath School of about 300 scholars. In all these places, they are with very few exceptions foreigners.

The Diocese of Philadelphia includes the states of Pennsylvania, Delaware and a part of New Jersey. The Romish religion was introduced into Pennsylvania as early as the year 1720. Since that time it has made gradual progress, and is now spread over the state. In Philadelphia there are four churches including a Cathedral. The church of St. Joseph was built many years

ago by the Jesuits, and still belongs to that Society. "The Catholics of this city constitute about one fifth of the population. There is in the city a branch of the Emmetsburg 'Sisters of Charity,' who are employed in the instruction of orphan children in the Asylum. There are flourishing Catholic churches in different parts of the state, many of which are richly endowed; nearly all are supplied with priests, and some have four or five."\* At Pittsburgh there has been a church for several years; another splendid edifice has just been erected, called St. Patrick's Cathedral. The thanks of the "building committee and congregation are expressed, for the very liberal and generous contributions of the citizens of Pittsburgh, of every religious persuasion to this object."—In Lancaster are two churches; one of which is richly endowed. Others at Reading, Conewago, Carlisle, Loretto Greenburgh, Cochinhopen, Lebanon and some other places. Near Pittsburgh is a convent of young ladies. In Delaware are two churches at Wilmington. In N. J. one at Trenton, and one just erected in —. It appears that some difficulty exists among the Catholics in this Diocese. "Heaven grant," says the Laity's Directory "that peace, good will and harmony may once more prevail among them." A gentleman, who has resided in Philadelphia informs us that a few years since a priest established a Sunday School, but met with such violent opposition from his brethren, that he abandoned it. The present bishop of this Diocese is the Rt. Rev. Dr. Conwell, but it is administered by a Vicar apostolic.

#### BISHOPRIC OF RICHMOND.

This Diocese comprises the whole State of Virginia. It was separated from the Diocese of Baltimore in 1820. There are but few Catholics in Virginia. There are churches in Norfolk, Portsmouth, Richmond, Martinsburg, Winchester, Bath and Shepherdstown. We cannot learn that there are any Catholic schools established, though some of the school masters in the state are Roman Catholics. There is no Bishop at present in this Diocese; it is administered we believe, by the Archbishop of Baltimore. The Rt. Rev. Dr. Patrick Kelly, an Irish gentleman was appointed Bishop, and arrived in this country in 1821. Some difficulty arising between him, and the late Archbishop, who was a Frenchman, he was translated to another See; since which, the Bishopric has been vacant.

#### BISHOPRIC OF CHARLESTON.

The states of North Carolina, South Carolina, and Georgia are comprehended in this Diocese. Charleston was erected into a Diocese in 1820 and Rt. Rev. John Eng-

\* Directory, p. 104, 105.

\* Directory p. 107.

land appointed bishop. For the principal facts in relation to this Diocese we are indebted to the politeness of a gentleman in South Carolina who has every facility for ascertaining the operations of the Catholics in that part of the Union.

"Through influence of the Bishop a wooden unfinished building has been erected, which is called the Cathedral of St. Finbar, after St. Finbar in Cork, Ireland, where he was ordained a Lord. The members of his religious society are perhaps about 500, chiefly Irish, or descendants of Irish Catholics. He has gained *very few* proselytes from Protestant families, and those, with one exception (a female since dead) not of great note. They are not by any means an intelligent people generally. Besides the Prelate there are two or three other priests, not very intelligent—and a school consisting of several young men preparing for orders. These together style themselves, the clergy of the city of Charleston. The Prelate has been at times much courted by office hunters on account of the number of votes which, it was supposed, he could control.—There is another church of much longer standing, a neat brick building, belonging principally to the French Catholics. The number of this society is not large. If there be any material increase of Roman Catholics in this city, it is to be accounted for by the assiduity of the Prelate, in collecting together all of Catholic descent, who were to be found, and from an influx of foreigners."

"They have a press devoted to their cause, and publish a weekly newspaper called "The U. S. Catholic Miscellany."

At Columbia in this state, a Catholic church was formed about two years ago, quite small. They have a house of worship, and occasionally an officiating Priest. There are other Catholics scattered in different parts of the state, but their number is small.

In Savannah, Augusta, and St. Mary's, Georgia, there are small Catholic churches; at the latter place they are principally Spaniards. In Wilkes county a settlement of Catholics from Maryland. In all these places there are officiating priests."

"Their priests are more numerous than their churches. Some of them are engaged in keeping school. It is believed they are assisted by the College de Propaganda Fide, tho' not to a great extent; their movements in this respect are too secret to be much known to others. There is very little excitement *here* respecting them. But few of the poor Catholics have refused to accept a Bible when offered them. They are doubtless prohibited from reading it, though but little is said about it. It is pretended they have liberty to read a correct translation, and their standard is the *Douay*."

"When England first arrived in this city,

which must be somewhere about 7 or 8 years ago, a very large and flourishing school of high pretensions was collected under his control and auspices, and this part of the apparatus was formidable. Without suspicion, many of the most respectable, wealthy, and influential, and some even pious Protestants, patronized the specious Institution by sending their children to it. The school has now almost entirely declined, and is seldom mentioned. As soon as his design began to be suspected, another school was opened, which continues to prosper.

The Charleston Observer, a weekly, religious, Presbyterian Paper has been very successful in detecting, exposing, and destroying Roman Catholic influence."

In North Carolina, there are but few Papists; they complain that the Constitution of this State excludes them from office. In Newbern, Wilmington, Washington and Fayetteville are small societies; but no permanent priest in the state.

Bishop England is Vicar General of East Florida. At St. Augustine is a spacious and majestic church built by the king of Spain. The people, who profess any religion, are chiefly Romanists.)

The Diocese of Mobile, comprehending Alabama and West Florida was erected by his present Holiness and the Rt. Rev. Michael Portier appointed Bishop. This gentleman has just returned from Europe with a recruit of nine priests. At Mobile, the residence of the Bishop, a splendid Cathedral has just been erected. About two thirds of the inhabitants of this place are Catholics. At Pensacola is also a church.

The Pope has granted \$20,000 to Bishop Portier, to assist him in propagating the "true faith."

Florida was first settled by a small colony of Huguenots. Spanish Catholics, who obtained the country, put to death some of the colonists, and hung others upon trees with the following inscription attached to them; **NOT FRENCHMEN, BUT HERETICS AND ENEMIES OF GOD.**\* Since which, the country has, we believe, been under the dominion of the Pope.

#### BISHOPRIC OF NEW ORLEANS.

This Diocese was erected in 1796, when the country belonged to Spain. It formerly included the whole of ancient Louisiana and the Floridas. At present it comprehends the states of Louisiana and Mississippi. The country was settled by French Catholics, and when it passed into the hands of Spain, the same religion continued to prevail. In the state of Louisiana,

\* Views of Louisiana, p. 14.

the Papists at the present day have almost undisturbed possession. The state is divided into about 20 ecclesiastical parishes nearly all of which are provided with "young and excellent priests." In some of the most populous parishes there are three or four churches, in others only one.

In New Orleans are four churches; the services of one of them, the Cathedral, are performed by four priests, the others have each one priest.

The Catholics have a flourishing college in New Orleans, besides a large Lancasterian school. About one mile and a half from the city is a convent of Ursulines which has been established more than 70 years. The number of nuns is between 20 and 30. As usual there is a school for young ladies attached to the convent, which is flourishing and numerously attended. The establishment is wealthy, and has "continued," says the *Laity's Directory*, "to render to religion in that quarter, the most essential services." The ladies have a chapel for their use, and have recently erected another church for public benefit; which cost \$25,000. In the parish of St. Michael, ladies of "the Sacred Heart" have a convent and school. In the parish convent of Assumption there are 8 nuns, and 40 pupils. At Opeloussas the ladies of this order have a flourishing establishment. At St. James a convent of Sacred Hearts, about 20 religious; another at Grand Cateau. Protestant influence in this state is extremely small. In the city of New Orleans, the Presbyterians, Episcopalian, and Methodists have each a small church. There is also a small Baptist church at Jacksonville; besides these four, we cannot learn that there is a Protestant church in the state. Very many of the inhabitants profess no religion; the whole state is emphatically missionary ground. The only Catholic church in Mississippi is at Natches, and that is not large.

#### BISHOPRIC OF ST. LOUIS.

This Episcopal See was erected a few years since and comprehends the state of Missouri and Territory of Arkansas.

At St. Louis is a Cathedral. This village contains about 6,000 inhabitants, about one third of whom are Catholics, Irish, French and Americans; two priests for this place and neighbourhood. In this place a Catholic College has just been established under the direction of the Bishop, the Right Rev Dr. Rosati, and his clergymen. The ladies of the Sacred Heart have a convent and school in this place. The Catholics boast of their great success here. They say, that "Protestants, in this place, both preachers and people, manifest a great eagerness to hear Catholic sermons. The services are performed in the French and English languages, and conversions to the true faith are very frequent." A few miles north of St.

Louis, is the flourishing village, St. Charles, commenced by Canadian French, but now contains many Americans. A Catholic church has been gathered here, which is served by Jesuits. Here also is a convent of the ladies of the Sacred Heart. There are two or three other chapels in smaller villages in this region, served also by Jesuits. These zealous missionaries visit families settled several leagues up the Missouri, and some Indian tribes in that wilderness. Fifteen miles from St. Louis is St. Ferdinand. Here the "Religious Ladies of the Sacred Heart of Jesus, a precious colony, which arrived from France in 1818, have a flourishing establishment."\* They have about 100 pupils, many of whom are from the best families in the state. They have under their care ten female Indians, whom they instruct in the domestic arts of civilized life. In this village is a house of Jesuits, 15 in number. They have 20 Indian boys in their school, from six or seven different tribes. Besides the rudiments of education, they are taught the arts of agriculture, &c.

A few miles south of St. Louis, in Perry county, is a Clerical Seminary founded by Bishop Dubourg of New Orleans in 1818. Six or seven priests reside here, some of whom are engaged in instructing and others travel and preach, visiting Catholic families in the neighbourhood, of which there are about 200. In the Seminary are 21 young men, preparing for orders; 8 lay brothers, and about 45 scholars under their instruction. Here is also another convent, and a school of young ladies attached to it. The Bishop, in his correspondence with his patrons in Europe, complains of his extreme poverty, and calls loudly upon his friends for help. He is about to erect a new edifice, and he wishes to have it so splendid and majestic that it will attract the heretics and captivate the Indians, "over whom" says he, "the schismatics have a powerful control." Farther south, in St. Genevieve, are about 200 Catholic families, and a priest for this place and vicinity. Still farther south is New Madrid, where is a cluster of French Catholics, about 200 families, and two priests.

In Arkansas are two or three priests; and a few Catholic settlements. They also visit the savage tribes in this Territory. These are the principal Catholic establishments in this diocese. There are besides several smaller settlements, visited occasionally by priests.

More than a year ago the Catholics numbered 76 priests in the two Dioceses of New Orleans and St. Louis, since which several have arrived from Europe and Mexico, and some from their Seminary have taken orders. The number of priests at present in these two dioceses, cannot be less than 100. One Theological Seminary, two Colleges, several schools for boys, and ten convents, in which are 600 pupils.

\* *Directory*, p. 112.

The expatriated Spaniards from Mexico have considerably increased the number of Catholics in this region. 2,000 arrived in the city of New Orleans.—Bishop Rosati has been administrator of New Orleans, since that see became vacant by the translation of Dr. Dubourg to France. The vacancy has just been filled by the appointment of Dr. De Neckirie, a gentleman of Flemish origin, who has been for several years, zealously engaged in extending the dominion of the Pope at the west. His consecration is to take place in a few weeks. Bishop Rosati is also a foreigner, by birth an Italian. Besides the superintendence of these two extensive Dioceses, this active Prelate during the last summer, conferred ordination upon a great number of young gentlemen from Mexico, there being no one in that country at present authorized to perform that ceremony. While at New Orleans a few months since, this Rt. Rev. gentleman, "consecrated a sufficiency of holy oils for the ten Dioceses of Mexico, in which there are 7,000 Churches and about six millions of Catholics."

#### BISHOPRIC OF BARDSTOWN.

This Episcopal See was erected in 1808, and a French gentleman, the Rt. Rev. Dr. Benedict Flaget appointed Bishop. He did not arrive in the Diocese till the summer of 1811, since which the Catholic religion in this section of the Union has been constantly advancing. This Diocese at present comprehends Kentucky, Tennessee, Indiana and Illinois. As an account of the state of the Catholic religion in this Diocese has recently been published,\* it will be unnecessary for us to be very particular. In the State of Kentucky at Bardstown is an ecclesiastical Seminary with 20 or 30 students and a College of 200. Another College at St. Thomas, and a convent of the Dominican order, near Springfield, at which young men are trained up for the sacred office. At Nazareth a short distance from Bardstown, the "Sisters of Charity," a branch of the institution at Emmetsburg have a large school. They have established several other schools in different parts of the State. The Dominican nuns have a convent near Springfield and a school connected with it. The Sisters of Loretto 100 in number have an establishment near Bardstown, and many other inferior schools in the villages around. "The Brothers of St. Benedict," have lately been established about 4 miles from Bardstown. They have "adopted the rule of St. Benedict mitigated. Their time is divided between prayer, religious exercises, and manual labour.—The rule imposes no remarkable austerities. "In Kentucky alone," says the Catholic

Miscellany, "there are not less than three different female establishments, in which there are more than 200 religious, fervently serving their God."

Here are 21 priests, 6 of whom are constantly employed as missionaries, each one having about 4 Churches under his care. 7 are engaged at the College and Seminary at Bardstown, others are at the different schools and convents. There are nearly thirty Congregations in Kentucky, besides many families scattered in different parts. In Tennessee, is a small Church at Nashville: and a station among the Indians.—The Jesuits formerly had a missionary station at Vincennes, Ind. At present there is a large Congregation of French Catholics; this is the principal Catholic establishment in this State; there are some other smaller stations, and a school among the Indians. In Illinois, at Kaskaskias, and at Cahokia the Catholics have Churches.

Rt. Rev. Dr. David, Bishop of Mauricastro, is coadjutor to the Bishop of Bardstown; his presence not being required in his own Diocese.

#### BISHOPRIC OF CINCINNATI.

This Bishopric was erected four or five years since, and the Rt. Rev. Dr. E. Fenwick, a native of Maryland, appointed Bishop. This gentleman was at first a missionary in Kentucky. In that character he commenced his labours in Ohio 10 or 12 years ago. There was then only one small unfinished Chapel in the State; his congregation consisted of 3 or 4 Irish families and 6 or 7 Germans. He was consecrated Bishop and removed to Cincinnati; had at first only 5 communicants; but in 1827, there were 300. Until this time he had only one priest to assist him in his arduous labours; at present there are ten or twelve. Their funds are principally derived from Europe. Dr. Fenwick did not at first receive as much from his Chapel as would pay for the support of his herse or the postage of his letters; still he determined to build a Cathedral; which he accomplished by the assistance of friends from abroad; and consecrated it in 1826. The Catholics say that their numbers are rapidly increasing in Cincinnati and the State at large, not only from the arrival of foreigners, but by frequent conversions.

The Sisters of Charity have just commenced operations in that City. They have already 6 orphans and nearly 100 scholars.

A nunnery has been established, consisting of converted Protestant ladies. A Diocesan Theological Seminary has just commenced operations, the number of students not stated. At Zanesville, where a short time since was not a single Catholic, there is now a Chapel, priest, and a respectable Congregation. At Somerset, Lancaster,

\* See the last Quart. Register, p. 180.

and several other places, are considerable numbers of Catholics. The following is an extract of a letter from a gentleman who left New England, last fall, and is now a missionary in Ohio.

"I rode one day in this State with a Catholic Bishop and priest from Ky. on their return from the great Catholic meeting at Baltimore. They stated that there were about 15,000 Catholics and 10 or 12 priests in Ohio. They contradicted the statement so often made, that the Pope had appropriated \$100,000 to the valley of the Mississippi and that 21 priests had arrived; but said that his Holiness had actually made a donation of \$20,000 to the Bishop of Mobile, Alabama, and the priests were continually arriving in the U. S. from Europe. The whole number of Catholics in the Union, they stated as the estimate made at Baltimore, was 500,000, and the number of priests about 200. Their denomination, they said, was increasing, in some instances by conversion from the Protestant faith, but the more, the Bishop remarked with a smile, by the increase of Catholic families; for where there was one family 30 years ago, there are of course six now: because all the children are almost invariably Catholics. In this State they say their numbers are increasing, in the counties of Perry and Stark, and in the towns of Cincinnati and Zanesville. In the latter, I think this is unquestionably the case from what I can hear."

The Territory of Michigan has been under the administration of Bp. Fenwick, till very recently a new See has been created, styled the Bishopric of Detroit, and it is said that the Rev. Mr. Richard has been appointed Bishop. It includes Michigan proper and the N. W. regions. The principal facts respecting this Diocese, we have received from a gentleman in that section of the Union.

This country was settled 150 years ago by Catholics from France and Canada. The Catholic was the only religion known in this region until about the close of the late war.

"At Detroit," says our correspondent, they have a Cathedral and a Bishop (Richard) lately a delegate from that Territory to Congress. He is a man of great influence in the Territory. The Protestants have settled so fast among them, the three last years, that his political power is now at an end, and he will probably pay greater attention to his Diocese hereafter. Richard is a decided Catholic, and exerts an influence to an extent little known elsewhere in this part of the Union. He is a man of a strong mind."

In Detroit is a Sunday school of between 100 and 200 scholars in which the use of the Bible is prohibited.

At Mackinaw they have a Chapel and a small congregation.

At L'Arbre Croche, 45 miles from Mackinaw, are about 300 Catholic Indians of the Ottawa tribe. 120 of these Indians "have formed a sodality to discountenance the use of ardent spirit." "They have erected," says the M. scellany, "two very comfortable buildings of hewed timber for the Rev. Mr. Dejean and for two pious ladies, who have courageously sacrificed comfort and convenience to promote the glory of God, by instructing the female Indians belonging to the Congregation." One of these female missionaries has translated the Catholic prayer book into the Ottawa language.

At Chicago, Fort Wayne, and St. Joseph, are several Catholic families. North and N. W. of the Territory are a few Congregations. At Green Bay perhaps 300 of the "faithful;" at Prairie du Chien on the Mississippi, at the Mouth of the Wisconsin is another settlement; and one of about 200 Catholics at the Falls of St. Mary, below Lake Superior. These are in all six houses for worship in this Diocese, and according to the estimate of protestants 4000 Papists. The Catholics, however, estimate their numbers, including the fur traders, at 7000.

"There are, says a correspondent," three priests at, and near Detroit; one was established at Mackinaw last summer—One of the Detroit priests generally visits most of the above places, each summer—remains long enough to marry, baptise, &c. as occasion may offer, and then visits the next settlement. Their influence among them is great, although not so unbounded as in Catholic countries.

"Their numbers," he says, "are not increasing; a few have been converted to the Protestant faith at Mackinaw. They have within the last few months made application to Government for part of the \$10,000 appropriated by Congress for Christianizing the Indians, and have succeeded."

#### SUMMARY.

From the preceding view of Catholicism in the United States we have the following results, viz. The Popish Hierarchy is composed of one Archbishop and eleven Bishops; the number of priests is not far from 230. They have seven ecclesiastical Seminaries, ten Colleges and collegiate Institutions, several Academies for boys, twenty nunneries, to which are attached female Academies, besides numerous other primary and Charity schools under the instruction of priests and nuns, and according to the estimate of the late Council at Baltimore a population of 500,000.

*Note. As truth is our only object, we hold ourselves responsible to make any corrections in the preceding statements, if they shall be found to be erroneous.*

# ANNUAL LITERARY REGISTER

## FOR 1830.

*Containing Statistical views of the Common Schools, Academies, and the principal Public Schools, in New England, and New York; and of the Colleges, and Professional Schools throughout the United States.*

### COMMON SCHOOLS.

#### MAINE.

By a law of the state, every town is obliged to raise annually for the support of schools, a sum equal at least to *forty cents* for each person in the town, and to distribute this sum among the several schools or districts in proportion to the number of scholars in each. From reports made in 1826, it appears that there were in the State:—

School Districts, 2,499; No. of children between 4 and 21, 137,931; No. who usually attend schools 101,325; amount required by law to be raised annually \$119,334; annual expenditure \$137,878,57.

#### NEW HAMPSHIRE.

From 1808 to 1818, \$70,000 were raised annually for the support of common schools, by a separate tax. Since 1818 \$90,000 yearly. Each town appropriates according to its own discretion. The State has a Literary fund of \$64,900, formed by a tax of one half per cent on the capital of the banks. The proceeds of this fund are now divided among the towns in the ratio of representation. There is also an annual income of \$9,000 from a tax on banks divided in the same manner.

#### VERMONT.

The money raised by the general law for the support of schools, at 3 per cent on the Grand List would amount to \$51,119,42. Perhaps as much more is raised by District taxes, and a considerable sum is raised for the support of private schools. The Literary fund of this State, derived principally from a tax of 6 per cent on the annual profits of the banks, is to accumulate till there shall be sufficient to support a common free school, for every District in the State, for two months in the year. There is now loaned about \$24,000.

#### MASSACHUSETTS.

In 1827 there were according to imperfect returns made to the Secretary of State, 972 Pub. Sch. Dist.; 708 Pri. Sch. and Acad.; 12,143 pupils in private Schools; 71,006 in Public Schools; \$163,920 paid for public instruction: \$158,899 00 for Private.

#### BOSTON SCHOOLS.

[From Report of School Committee, Nov. 27, 1829.]

The whole number of Public Schools is 80, viz. 1. Boston Latin School, instituted 1635. No. of scholars 141. This has long been a distinguished school. 2. Eliot instituted in 1713. No. of schools 2, scholars 379. 3 Adams inst. 1717, 2 schools, Scholars 488. 4. Franklin inst. 1785, 2 schools, 580 scholars. 5. Mayhew inst. 1803, 2 schools, 407 scholars. 6. Hawes 1811, 2 schools, 159 scholars. 7. African, 1812, 2 schools, 40 scholars. 8. Primary, 1818, 57 schools, 3513 scholars. 9. Boylston, 1818, 2 schools, 378 scholars. 10. Bowdoin, 1821, 2 schools, 597 scholars. 11. High School, 1821, 134 scholars. 12. Hancock, 1822, 2 schools, 391 scholars. 13. H. of Indust. 2 schools 180 scholars. 14. H. of Reformation, 102 scholars. Whole number of Pupils 7430. Expense of tuition, fuel, &c. \$52,500, which with the estimated rent of the school houses (10,000) is \$65,500. Whole number of Private Schools in the city is 155; whole No. of Pupils 4,018. Expense of tuition, \$107,702. Total schools Pub. and Priv. 235. Pupils 11,448. Tuition, fuel, books, &c. \$196,829 25.

#### RHODE ISLAND.

In 1828 the Legislature appropriated \$10,000 annually for the support of Public Schools, with authority to each town to raise by tax double the amount of its proportion of the \$10,000. All the towns have availed themselves of its provisions. The whole No. of schools probably exceeds 650.

#### CONNECTICUT.

The Connecticut school Fund, derived from the sale of lands in Ohio, amounted in Ap. 1829 to \$1,882,261 68. The revenue from it in 1828 was \$80,243 29. The state is divided into 208 School Societies, which contained in August last 84,899 children between the ages of 4 and 16. The dividend made to Schools amounted to 85 cents to each child.

#### NEW YORK.

By the Governor's message, Jan. 1830, it appears that the Literary Fund amounts

to \$1,661,081 in stocks and other securities, and 839,000 acres of land. It is estimated that the revenue for distribution in 1830 will amount to \$109,257.00. The number of school Districts in the State is 547. Of these, 8270 made returns in 1829; from which it appears that there were 468,257 children between the ages of

5 and 16. There have been taught, on an average for 8 months, 480,325 children. Public money paid to School Districts in 1829 was \$214,000, \$100,000 from Lit. fund, and remainder from tax on towns, &c. In addition \$27,048 was expended in support of common schools, so that the whole sum was \$311,248.

## ACADEMIES AND OTHER PUBLIC SCHOOLS.

### MAINE.

Academy.	Incorp.	Principal.	Acres of land.	Funds.
Anson	1823	J. Hall		
Bangor, Young Ladies	1818			
Bath	1805		11,520	8050 00
Bath, Female	1808		11,520	
Belfast	1808		11,520	5723 76
Berwick	1791		23,040	6837 00
Bluehill	1803		11,520	6522 00
Bloomfield	1807	Weston Adams	11,520	3000 00
Bridgton	1808		11,520	10441 97
Brunswick	1823			
Cony, Female, Augusta	1818	Mrs. Dillingham	11,520	9985 00
China	1818	P. Barnes	11,520	8333 00
Dearborn		William Farmer		1776 37
Farmington	1807	N. Greene	11,520	2294 36
Foxcroft	1823		11,520	4950 00
Fryeburg	1792		12,000	10000 00
Gorham	1803	R. Nason	11,520	
Hallowell	1791	J. C. Lovejoy	23,040	7886 00
Hampden	1803	D. P. Bailey	11,520	
Hebron	1804		11,520	8006 64
Limerick	1808		11,520	4057 44
Lincoln, at Newcastle	1801		11,520	
Monmouth	1808	H. Paine	11,520	6649 92
North Yarmouth	1811	J. Sherman	11,520	19710 65
Oxford, Female, Paris	1827			
Portland	1794	B. Cushman	11,520	
Thornton, Saco	1811		11,520	7180 00
Warren	1808		11,520	
Washington, Machias	1792		23,040	21790 93
Wiscasset				4428 00

### Gardner Lyceum.

Incorporated, 1822, "for the purpose of giving to Farmers and Mechanics, such a scientific education, as would enable them to become skilful in their professions."

Edmund L. Cushing, Principal, and Prof. Nat. Phil. Kiah B. Sewall tut. in math. chem. min. &c. Vacations: 5 weeks from 1st Wed. Aug.; 2 weeks from Wed. preced. Christmas: 2 weeks from 3d Wed. in April. Course of study embraces 3 years. The Lyceum is furnished with excellent instruments for surveying and levelling, and with a valuable chemical and min. apparatus. Cabinet of minerals contains 1000 specimens; also a valuable collection in Nat. Hist. Library of several hundred volumes. A large and commodious work shop

has been fitted up for the mechanical department, under the superintendence of Messrs. Woodward and Dexter, with circular lathes, &c. where the ingenious and industrious may earn sufficient to pay their board.

### Maine Wesleyan Seminary

At Readfield. Merrill Caldwell, Prin. G. H. Marsh, D. W. Hillier assistants. G. F. Cox, Gen. Ag. W. M. Reed, Superin. Mechan. Dep. A. Packard of agricultural Dep. English department embraces 3 years; department of languages, same time; tuition for common English studies \$3.00 per quarter. Lang. and math. \$3.75. Board from \$1.00 to 1.25 in the neighborhood. For a full account of this seminary, See Qt. Register, Vol. II. p. 110.

*Bangor Classical School.*

This institution, though distinct from the Theol. Seminary, is under the direction of the same Board of Trustees, and Faculty. Young men, who have the study of Theology in view, but who do not wish to go through a collegiate course, for reasons to be judged of by the Faculty, are prepared for the Seminary; to all who have the ministry in view, tuition is afforded gratuitously; to others it is \$16,00 a year.

## NEW HAMPSHIRE.

For the following table we are indebted to the polite attentions of John Farmer, Esq., Cor. Sec'y of the N. H. Historical Society.

Names.	Inc.	Princ.
Phillips Exeter	1781	B. Abbot, Prine. J.H. Abbot, Prof. Mat. & Nat. Phi. Rev. Isaac Hurd, Theol. Instruc. G.L. Soule, Assis.
New Ipswich	1789	R. A. Coffin.
Chesterfield	1790	Edw. P. Harris.
Atkinson	1791	E. Hale.
Haverhill	1794	E. Kingsbury.
Gilmanton	1794	J. L. Parkhurst.
Franklin (Dover)	1805	Eli French
Holmes (Plymouth)	1808	
Portsmouth	1808	D. Peabody
Salisbury	1808	J. J. Sanborn
Lancaster	1808	Nath. Wilson.
Hampton	1810	Roswell Harris.
Kimball } Union }	Plainfield 1813	Israel Newell.
Pinkerton (Derry)	1814	A. F. Hildreth.
Pembroke	1818	John Vose.
Effingham Union	1819	
Newport	1819	Albert G. Hoit.
Francesstown	1819	Sim. I. Bard.
Alstead	1819	
Gilford	1820	
Wolfeboro' & Tuftonboro' }	1820	Lewis Bailey.
Sanbornton	1820	

Names.	Incor.	Principals.
Hillsborough	1821	B. F. Wallace
Brackett (Greenland)		
Woodman (Sanbornton)		
Wakefield	1827	
Rochester	1827	James Towner
Boscawen	1828	Jarvis Gregg.
Hopkinton	1826	Enoch Colby.
Adams Fem. (Derry)		C. C. P. Gale.

Phillips Exeter Academy is one of the most distinguished in New England. It has probably prepared more students for College than any other. It has large funds. It has a library and valuable philosophical apparatus. The building is an elegant edifice 76 ft. by 30 with wings 34 by 28. Boscawen Academy has a temporary fund, amounting to \$200 per ann. a small chem. apparatus, and 77 scholars. New Ipswich Academy has funds amounting to \$3000, and a small library. Gilman Academy has funds to a considerable amount.\* Atkinson, Pinkerton, Pembroke, and Brackett Academies have more or less funds. Adams Female at Derry has \$4000. The Kimball Union Academy at Plainfield has a fund of \$40,000, a donation of Hon. Daniel Kimball. The income is chiefly devoted to aid pious young men in obtaining an education for the ministry. There are public schools in N. Hampshire at Concord, Dunstable (Nash. Vill.) Amherst, Antrim, Andover, Hopkinton, Keene, Derry, &c.

## VERMONT.

There are about twenty incorporated Academies in the State, at which young men may be fitted for College.

\* The following vote was recently passed by the trustees of this Academy: "Voted that we will give four Beneficiaries of the Am. Ed. Soc. their tuition for one year, on condition that such a number of approved Beneficiaries, attend the Academy at Gilman under the instruction of Rev. J. L. Parkhurst, with the intention of being permanent scholars during their preparatory course." The board would be chiefly if not wholly given in the summer.

## MASSACHUSETTS.

Names.	Incorp.	Principal.	Remarks.
Abbot, Female, Andover	1829	Charles Goddard.	
†Amherst	1816	Wm. Thompson.	
Billerica	1820	Albert Locke.	
Bradford	1804	Benj. Greenleaf.	3 assist. Stu. 1829, 140
†Bridgewater	1799	J. A. Shaw.	Funds \$5,000. Sch. 60
†Bristol at Taunton	1792		
Chatham	1829		
†Days at Wrentham	1806		
Derby, Hingham	1797	J. S. Smith.	Funds \$25,000. 2 assis.
†Deerfield	1797	Joseph Anderson.	Val. Phil. & chem. App.
†Dummer, at Newbury	1782	Neh. Cleveland.	Large funds.
Female, at West Brookfield	1826	Bancroft Fowler.	
†Framingham	1799	— Bradford.	Funds \$7,000.
Franklin, at North Andover	1803		
Friends, at New Bedford	1812	W. H. Sanford.	Funds \$5,000. Vol. 1200

† Shows that the Institution has received a tract of land in Maine, from the Legislature, 6 m. square.

Gates, Marlboro'	1830	A. D. Wheeler.	Funds \$2,000. 30 stud.
†Groton	1793		
Hanover	1829		
Haverhill	1828	C. M. Nickels.	Large min. cab. 68 sch.
†Hopkins at Hadley	1816	Timothy Dwight.	76 sch. 3 assist. Inst.
Ipswich Female	1828	Miss Z. P. Grant.	Sever. assist. 87 pupils
Kingston	1816		
Lancaster	1828		
†Leicester	1784	John Richardson.	Funds \$19,000. 65 sch.
†Lenox	1803	John Hotchkin.	Average number 70.
Lexington	1822		
Lynn	1805		
†Marblehead	1792		
Merrimack, East Bradford	1822		
Middleborough	1829		
Middlesex Female, Concord	1806		
Milford	1828		
†Milton	1798	Thomas Snow.	Funds \$1,800. 31 sch.
†Monson	1804	Simeon Colton.	See note.
†Nantucket	1801		
†Nichols, at Dudley	1819		
Newburyport	1807		
†New Salem	1795		
Partridge, Duxbury	1829		
†Phillips, at Andover (south parish)	1780	John Adams.	Classical School.
†Pittsfield Female	1807	— Hyde.	
Plymouth	1793		
Salem-Street, Boston	1816	S. Blaisdale.	45 pupils.
Sanderson at Ashfield	1821		Funds \$2,000.
†Sandwich	1804		
Sheldon Class. School, S. Hampton	1829	William Bradley.	Funds \$2,000. 60 sch.
Sherburne	1828	Nathan Ball.	28 sch.
South Reading	1828	William Heath.	
Stockbridge	1828		
Topsfield	1828		
†Westford	1793		
†Westfield	1793	E. Davis.	Funds \$5,000. 135 sc.
†Wesleyan, Wilbraham	1824	W. Fiske, D. D.	3 assistants.
Williamstown	1828	Josiah Cannon.	
Weymouth and Braintree	1828		
Warren, at Woburn	1830	Alfred W. Pike.	Funds \$8,000.

## NOTES.

*Phillips Academy.* This is the oldest Academy in the State, founded April 30, 1778, incorporated 1780. It has been almost exclusively devoted to the preparation of scholars for College. The whole number, who have been educated is *two thousand and twenty five*. Present number, sixty. No. of Instructors 4, including a writing and singing master. Number of Beneficiaries 25. No. of vols. in Library 680.

A building, of elegant stone work, is now erecting, at a cost of \$8,000, designed for the accommodation of an English High School for boys, and also for a department for the education of school teachers. It will probably go into operation in the Autumn.

A boarding establishment has been recently commenced, under the care of Mr. Isaac Jones, for the accommodation of students in Phillips Academy, and in the contemplated English school.

A mechanical shop, with suitable tools, will be provided; also a sufficient quantity of land for agricultural labors. It is believed that by these means, the students will be able to pay for the whole, or a greater part of their board.

*Monson.* The half township of land, given to this Academy, in Maine, was sold for \$5,000. Attached to the Academy is a general fund of \$6,000, a premium fund of \$500, and a charity fund of \$6,500, making in all \$13,000. There is a philosophical apparatus, a good chemical apparatus, and a small library. The charity fund is designed to aid young men in preparing for the ministry. The proceeds are, at present, devoted to the assistance of Beneficiaries of the Am. Ed. Soc. They are boarded at 75 cts a week, and receive their tuition gratuitously. There are two Departments, an Eng-

lish, and classical. The number of students on an average through the year is 50.

*Hopkins.* The income from the funds of this Academy is \$389 per ann. Tuition is given to Beneficiaries. The number now fitting for college is 8. Principal and 3 assistants.

*Woburn.* The tuition for Beneficiaries is paid at this Academy. The number of scholars is 76, of whom 15 are fitting for College. Means for assistance, by manual labor, are also furnished.

*Westfield.* This is a very flourishing Academy under the care of Mr. Davis and several assistants. By the exertions of the Rev. John K. Young, an agent of the Am. Ed. Soc. a subscription has been raised of \$100 per ann. for five years to be paid to the Trustees of the Academy, and to be expended by them in aid of Beneficiaries of the Am. Ed. Soc. at the Academy. The trustees have given notice, that they will pay to 4 Beneficiaries of the Society \$25 per ann. for 5 years; their board not to exceed \$1.25 per week, including washing, room rent &c. Tuition \$3.00 per quarter.

*Amherst.* Tuition is paid to Beneficiaries at this Academy. A class of teachers for common schools, is instructed, every Autumn. Lectures on the subject are given by a college officer. From twenty to thirty enter college from this Academy, annually.

#### HIGH SCHOOLS.

Within a few years past several flourishing institutions have been established after the model of the German Gymnasia. Among the first of these is the

*Round Hill School at Northampton.* This school is under the superintendence of Messrs. Jos. G. Cogswell, and George Bancroft. It is situated on a delightful eminence in rear of the village at Northampton.

*Berkshire Gymnasium at Pittsfield.* This school was established in 1827, and is under the care of the Rev. Chester Dewey, late Professor in Williams College. He is assisted by 6 teachers in the Eng. Branches of Education, and in the Languages. This establishment owes its origin to the enterprise of Mr. Lemuel Pomeroy, a citizen of the town. Three large and elegant buildings have been erected on a commanding site, north of the town. No. of scholars, March 1830, 96. Whole expense of lads under 7 years of age \$195; between 9 and 13, \$200, over 13, \$250. There is but one vacation in a year, commencing 15th April and ending 18th of May, with a recess of 2 weeks com. Oct. 20.

*Mount Pleasant Classical Institution.* This Institution was commenced in Am-

herst in June 1827. The buildings are most delightfully situated, on an eminence, three fourths of a mile north of the Colleges, commanding an extensive view of the fertile valley of the Connecticut. The number of pupils is not far from 100, from the age of 4 to 16. The Principals are Messrs Chauncey Colton and Francis Fellows. Rev. J. W. Newton chaplain. Instructors are provided in the most important of the ancient and modern Languages, in Mathematics, in various English Studies, &c.

*Woodbridge School at South Hadley.* This school commenced Sept. 1st. 1829, under the care of Messrs. Jonathan Ely, and David R. Austin. A French teacher, and two assistant instructors are employed. The number of students during the last term was twenty two. Regular exercise is taken, from one to two hours in a day, in a work-shop, or garden. A farm is annexed to the establishment, such portions of which, as are necessary, will be devoted to the use of the school. The ancient and modern Languages, and the natural sciences are taught. The intervals of public worship, on the Sabbath, are devoted to biblical instruction. The charge for board and tuition is \$150 per annum.

*Greenfield High School for Young Ladies.* In its distinguishing features this School resembles those established at Northampton and Amherst, for the education of boys. Terms of admission are for Board, Lodging, Fuel, &c, and instruction in all the branches, of an English education, for one year, \$150. Additional tuition for higher branches. Whole No. educated 100. Present number 35. Property belonging to the Institution \$10,000.

The Berkshire Education Society have lately undertaken to establish a school for combining labor with study, securing health of body, and vigor of mind, while it will furnish the means of education to young men who have small resources. The location &c. are not fixed. Rev. E. W. Dwight of Richmond is agent of the Committee appointed by the Society.

#### CONNECTICUT.

We are unable to give any thing more than detached notices of the condition of the Public Schools in this State. We addressed letters to various gentlemen, in different parts of the State, but received few returns. To those who obligingly communicated information we render our acknowledgements.

*Tolland Academy.* Inc. 1829, Wm. Strong, Principal. No. of Students 30. Tuition in Languages \$5.00 per quarter. In English \$4.00. Year commences 3d Wed. of Sept.; 3 terms of 15 weeks each.

*Plainfield Academy.* John Witter, Principal. H. A. Tracy, assistant. *Norwalk Episcopal Academy.* Rev. Reuben Sherwood, Prin.; 2 assistants. *Farmington Academy.* Simeon Hart jr., Prin.; 2 assistants. *Bacon Academy at Colchester.* Francis Vose, Princ.; 1 assistant. *Episcopal Academy at Cheshire* is an ancient and flourishing institution. *Goshen.* Inc. 1824, Sidney Mills, Principal; 25 scholars. *Winsted.* 1 teacher; 40 scholars. *Torrington.* 1 teacher, 55 scholars. There are Academies in Sharon, Madison, (inc. 1825), Ashford, Litchfield, &c.

There are distinguished Female Academies in various places. One at Norwich, inc. 1828, under the care of Rev. Daniel Hemenway, with four assistants; at Litchfield under the care of Miss Sarah Pierce, with several assistants. At Wethersfield, under the care of Rev. Joseph Emerson, &c.

#### *Institutions in Hartford.*

*Asylum for the Deaf and Dumb.* Thos. H. Gallaudet, Principal, and 9 assistants. There have been received into the Asylum, since its commencement 303 pupils, of whom 160 have left the school, and 143 were remaining in May 1829. Of 279 pupils, who have received the benefit of the Institution 116 were born deaf; 135 lost their hearing, by disease, or accident, 28 uncertain. Expenses of the Institution in 1829, \$22,979 37. Receipts \$23,041 55. In 1829 the Legislature of Connecticut appropriated \$2,000; Massachusetts appropriates \$6,500 annually. Vermont, N. Hampshire, and Maine also make appropriations.

*Hartford Female Seminary.* This institution is under the care of Miss Catherine E. Beecher, with 11 assistants.

*Hartford Grammar School.* E. P. Barrows Prin.; 3 assistants.

*Retreat for the Insane.* Annual Meeting in May. Eli Todd, M.D. Physician. Phineas Taleott, Steward.

#### *Schools in New Haven.*

*Gymnasium.* Sereno E. Dwight and Henry E. Dwight, Prin.; 9 assistants. Established 1828. Situated one mile from the Colleges. The principal building is of stone, and has 60 convenient rooms. The situation is healthful, airy, and pleasant, and the prospect commanding. The number of pupils is 87; a greater part between the ages of six and fourteen. Nine hours in a day are devoted to study. The pupils live with the Principals in one family.

The annual charge for boys of ten and over is \$300; under ten \$250. There is a library of 2000 volumes.

*Female Seminary.* Rev. J. M. Garfield, and Mrs. A. S. Garfield, Prins., and 11 assistants. A List of 40 Ladies is published, who have received Diplomas. No. of Pupils, Seniors 30; Middle 26; Junior 16. Introductory 20, total 92. This includes the whole year. Present No. 55. This Seminary was established about 9 years since. The course of instruction is carried on in a regular and continued series of academical studies. Whole No. educated 900. Library 200 vols.

*New Haven Young Ladies' Institute.* Prof. E. A. Andrews, Prin.; 9 assistants. No. of pupils 32. Com. Nov. 1st 1829. Charge for tuition, for day scholars, in all branches, except modern Languages and ornamental branches \$16 per quarter.

*Lancasterian School.* 400 pupils.

*Hopkins Grammar School.* Oldest school in the city, founded by Davenport, originally intended for a College.

*Rev. Claudius Herrick's School for Young Ladies.* Whole No. educated 1,600. Present No. 35.

*Smith's Academy and Boarding School.* Prin.; 3 assistants. 50 Pupils. 200 vols. Library.

*Classical and Commercial School.* Com. July 1829. Whole No. who have attended the various classes 82.

*Union School.* Miles T. Merwin, Prin. Average No. of Scholars 28. Designed for boys between the ages of 6 and 14.

There are various other schools, which we have not room to notice. We are much obliged to the gentleman, connected with the N. Haven Theol. School, who favored us with the particular statements above.

*Ellington School.* John Hall and Luther Wright, Prins. Situated in Ellington, Ct. 15 miles NE. from Hartford. Designed solely for young men, and for lads of ten years of age and upwards. Incorporated 1829. Building 52 ft. in length, with wings of 32 ft. in length. Sufficient to accommodate 100 scholars. The system of instruction is ample and thorough. That in Latin and Greek is after the model of the well known Latin school in Boston. No. of teachers 3, and a steward who is also a teacher. No. of Scholars 17. For tuition exclusive of modern Languages, \$150 per ann.

## NEW YORK.

Incorporated Academies and Schools. From Skinners' N. Y. Register.

Names.	Principals.	Names.	Principals.
Auburn	John C. Rudd	Ithaca	
Albany Sem.		Kingston	H. P. Arms
Albany Sem. Fem.		Kinderhook	
Bridgewater		Lansingburgh	Alex. M'Call
Cambridge	N. S. Prime	Lowville	S. W. Taylor
Canandaigua	Henry Howe	Middlebury	S. W. Taylor
Canajoharie		Montgomery	S. A. Millspaugh
Clinton Gram. Sc.		Mt. Pleasant	C. M'Gahagan
Cayuga at Ledyard	Edwin Stevens	Newburgh	Wm. S. Mount
Cherry Valley	William Stevens	Onondaga	S. B. Woolworth
Clinton at E. Hampton	Jona. Dayton	Ontario Fem.	
Delaware at Delhi	S. C. Johnson	Oxford	A. A. Franklin
Dutchess Poughkeepsie	Elipha Fay	Polytechny, Chittenango	A. Yates, D.P.
Erasmus Hall, Flatbush	J. B. Kidder	Pompey	
Fairfield	J. J. H. Kinnicut	St. Lawrence Potsdam	J. B. Hale
Franklin, Plattsburg	Eli Eddy	Schenectady	D. Fuller
Granville	E. B. Wheeler	Sem. Gen. Con. at Madison	
Greenville	Zenas Morse	Steuben	
Hamilton	E. B. Hazelius	Un. Hall, Jamaica	P. Potter
Hartwick	J. W. Fairfield	Utica	D. Prentice
Hudson	A. Amerman	Washington, Salem	Wm. Williams
Johnstown			

From the Report of the Regents of the University 1829, it appears that there were 50 Academies in the State. Whole No. of students in them 3424. Teachers 146; money allowed them from Literary Fund \$9,993 88; value of Academy lots and buildings \$283,353 57; other real estate \$27,018 42; Phil. Ap. and Lib. \$14,147 21; other personal estate \$115,797 59; Tuition money for the year \$41,913 16.

*New York City.* In Jan. 1829, from a Report of the Sunday School teachers, it appears that the whole No. of children between 4 and 15 were 22,000; of whom 9368 are connected with Sunday Schools; 12,568 not connected; 4,643 willing to attend; 5695 attend Public Schools; 4568 attend no day school; 355 white adults cannot read; 1289 colored people who read; 960 who cannot; 3440 under 4 years, who ought to attend infant schools.

Did our limits permit we would gladly pursue our inquiries through the remaining States. We cannot, however, forbear noticing in conclusion a very able Report recently presented to the Legislature of Kentucky on the subject of *common* schools, and a copy of which has been kindly forwarded to us by the Rev. B. O. Peers, to whom the Legislature specially committed the business.

*Education in Kentucky.*

In 1828 the Gen. Assembly of Kentucky requested the Rev. Pres. Woods, of Lexing-

ton, and Mr. Peers, to communicate any information in their power on the subject of common Schools. Mr. Peers, in pursuance of the plan, visited the New England and other States, and examined particularly the School Systems of Massachusetts, Connecticut, and New York. After his return he communicated his information, in a letter to the Gen. Assembly, which makes, in connexion with a short Report, of the committee on education, an octavo Pamphlet of 52 pages. We observe that the pamphlet is a 2d edition, of 2000 copies. Mr. Peers derives from the experience of New England and N. York, the following inferences.

1. That popular education be taken under the legislative patronage and control.
2. The expediency of the division of Counties into School districts.
3. That the accumulation of a large literary fund is inexpedient.
4. That Legislative provisions can do little good, unless the people be previously and simultaneously interested.
5. That a State should employ special means not only to multiply, but to *improve* the Schools.
6. That it is impolitic to aim at excessive economy in education.
7. That nothing be left undone to render the public elementary Schools the best possible.

The Literary fund of Kentucky amounts to \$140,917 44. From returns made it would seem that not more than one third of the children between 4 and 15 attend School.

## GENERAL SUMMARY OF ACADEMIES IN NEW ENGLAND AND NEW YORK.

State.	No. Acad.	Pop. 1820.	Sq. Miles.
Maine	33	298,335	32,000
New Hampshire	35	244,161	9280
Vermont	20	235,664	10,212
Massachusetts	55	523,287	7,800
Connecticut	25	273,248	4,647
New York	50	1,372,812	46,000
<hr/>			
		218	

Estimating the number of Instructors at two for each Academy we have 436; Scholars at 40 for each Institution, 8720; amount of permanent fund at \$3,000 for each Academy, \$654,000 is the amount; at \$5,000 for each \$1,090,000. The number of High Schools in those States of equal or superior character to the Academies is probably not far from 20, which at 100 Scholars each will give 2,000; which added to those in the Academies gives 10,720.

## METHODIST ACADEMIES IN THE U. S.

1. *Tabernacle Academy*, At Mt. Ariel, Abbeville Dist. S.C. commenced 8 yrs since. Capital from \$7,000 to \$10,000, besides two Edifices. No. of Instructors two. Pupils 140.

2. *Academy in New York City*. Inc. 1818. Students 80 or 90.

3. *Academy at White Plains, N. Y.* flourishing.

4. *Academy at Cazenovia, N. Y.* Inc. 1824. Whole property from \$15,000 to \$20,000. Two edifices lately built, 4 stories high, 70 ft. by 30. Three teachers and 70 Students; one third are pursuing the study of Languages.

5. *Maine Wesleyan Seminary*. Students 40 noticed in Qt. Register, Vol. II. p. 110, also in the present number.

6. *Wesleyan Academy at Wilbraham, Ms.* Funds \$25,000, noticed in another place.

6. *Madison College*. 7. *Augusta College*.

8. *Randolph Macon College*. The three last are noticed in the present number of the Register. Arrangements are making to build a *fourth* College at Middletown, Ct. Number of Students at all these Seminaries above 700.

*Mostly from N. E. Meth. Herald.*

## GRANTS OF PUBLIC LANDS FOR COLLEGES AND UNIVERSITIES.

By various acts of Congress the following grants of land have been made in the new States and territories, respectively, for the support of Colleges. In all cases, except Ohio, for the support of one University, or Seminary, in the State. In Ohio, 23,040 acres were given for an Academy, 46,080 for an University.

State.	Quant. of land.	Value at min. price.
Ohio	69,120	\$138,240
Indiana	46,080	92,160
Illinois	46,080	92,160
Missouri	46,080	92,160
Mississippi	46,080	92,160
Alabama	46,080	92,160
Louisiana	46,080	92,160
Michigan	46,080	57,600
Arkansas	46,080	57,600
Florida	46,080	57,600

433,840 or 21 t'ships. \$64,000

The seven States mentioned first received their grants of land, prior to March 1, 1820, when the minimum price was \$2 an acre; the three last since that period, when the minimum price was reduced to \$1.25 per acre. In addition Congress required the State of Tennessee on a certain occasion, to appropriate 100,000 acres in one entire tract for the use of two Colleges, one in East, the other in West Tennessee. This, in addition to those before mentioned makes 583,840 acres of land at \$1,064,000.

*Schools in Connecticut.*

Since the preceding pages were in type we have received the following notices in regard to the Public Schools in Wethersfield, Farmington, Middletown, Glastenbury, and Berlin, Ct.

"In Rocky Hill, Wethersfield, there has, for several seasons, been kept a school, of the higher order, supported in part by the Ct. School Fund, and partly by a tax on those who attend. It is kept in the cold part of the year, and from 3 to 4 months. Mr. Alfred Emerson teaches it the present season;—number about 38;—the majority, females. They have no funds excepting that of the State. Among the children there is, probably, about the same proportion between the sexes as in other parts of the country.—In Farmington there is a prosperous Academy; about 80 scholars, equally divided—having a small library, and some apparatus for philos. and chemistry.—In Wethersfield there is an Association for a high school under the instruction of Mr. Finch, 40 scholars. Mr. Emerson's School continues to prosper, with 80 or 100 scholars.—In Middletown there is a High School under the instruction of I. S. Emery—with 40 scholars, equally divided. In Eastbury there is a School of the higher order, under the instruction of Gco. Griswold, with 30 scholars about equally divided. In each of the parishes in Berlin there is a similar School.—Kensington 25, under the care of Mr. Daggett. Worthington 40 under the care of Mr. —— New Britain 40 under the care of Alfred Andrews. In Newington is a similar School under the care of Mr. Foster, with 30 scholars. These schools are without funds, without incorporation, and taught only in winter."

ANNUAL VIEW OF THE COLLEGES.

[In regard to the Colleges which follow, our information is derived the present year, 1830.]

NAME.	LOCATION.	when founded.	PRESIDENT or PROVOST.			No. whole alumnae no. A. in living, last term	No. Minis- trers in liv- ing, min- utes	No. Grad. in 1829.	No. Minis- trers in liv- ing, min- utes	No. Grad. in 1829.	Undergrad. 1829-30. Stud. assi. Prof. cha. by E. Prof. Soc. relig.			Med. & Prof. of Religion in 25 Colleges	Med. & Prof. of Religion in 25 Colleges	Med. & Prof. of Religion in 25 Colleges		
			Se.	Ju.	So.				Pr.		Relig.	Stu- dent	Colleg. Libr.	Stu- dent	Colleg. Libr.	Stu- dent	Colleg. Libr.	
Waterville	Waterville, Me.	1820 Rev. Jeremiah Chaplin, D.D.	4	54	17	14	11	9	6	7	9	31	8	6	4	1700	300	
Bowdoin	Brunswick, Me.	1794 Rev. William Allen, D.D.	7	373	312	35	33	28	20	22	36	34	112	24	40	6	99	8000
Dartmouth	Hanover, N.H.	1770 Rev. Nathan Lord, D.D.	8	1640	1262	397	310	32	31	34	37	35	137	35	20	13	103	4300
Univ. of Vt.	Burlington, Vt.	1791 Rev. James Marsh	4	178			7	5	11	7	16	39	18		6	40		8000
Middlebury	Middlebury, Vt.	1800 Rev. Joshua Bates, D.D.	5	435	445	193	174	18	16	17	28	25	86	40	23	22	1846	2322
Williams	Williamstown, Ms.	1793 Rev. Edward D. Griffin, D.D.	7	695	588	196	172	19	19	27	26	18	90	39	31	13	100	1769
Amherst	Amherst, Ms.	1821 Rev. Heman Humphrey, D.D.	8	177	170	36	35	38	33	74	47	53	202	102	52	42		2250
Harvard U.	Cambridge, Ms.	1638 Hon. Josiah Quincy, LL.D.	16	5338	2250	1377	300	52	48	70	74	55	247	32				3780
Brown U.	Providence, R.I.	1764 Rev. Francis Wayland, M.D.	6	1768	918	238	195	92	23	22	32	25	105	26	7			30000
Yale	New Haven, Ct.	1700 Rev. J. Day, D.D.	14	4355	2373	1257	534	77	71	87	95	106	359	91	40	40	61	5562
Union	Schenectady, N.Y.	1795 Rev. E. Nott, D.D.	11	1202	1162	248	233	82	103	78	30	16	227	48	30	8	21	9000
Geneva	Geneva, N.Y.	1823 Rev. R. S. Mason	9	15	14	6	6	3	4	4	10	11	29				5100	8250
Rutgers	New Brunswick, N.J.	1770 Rev. Philip Milledoler, D.D.	5				22											630
Coll. of N.J.	Princeton, N.J.	1746 Rev. James Carnahan, D.D.	7	1913	1242	403	173	28	26	22	22	3	73					
Univ. Penn.	Philadelphia, Pa.	1755 Rev. W. H. De Lancey, D.D.	9						8	26	35	28	97					
Jefferson	Canonsburg, Pa.	1802 Rev. M. Brown, D.D.	5	319	296	136	31	31	33	36	26	25	120	50	3	9	110	421
West. U.Pa.	City of Pittsburgh	1820 Rev. R. Bruce, Principal	4	34	31	10	8	5	10	6	10	24	50	4	1			
Madison	Union Town, Pa.	1829 Rev. Henry B. Bascom	5															700
Alleghany	Mead. townsh. Pa.	1815 Rev. Timothy Alden	3	9	8				1	5	6							1800
Wm. & Mar.	Williamsburg, Va.	1633 Rev. Adam Empie	7									100						500
Univ. S. C.	Columbia, S.C.	1801 Thomas Cooper, M.D.	8	470				32	25	40	27	6	97	1				
Charleston	Charleston, S.C.	1785 Rev. Jasper Adams, D.D.	8	19	15	3	2	5	10	12	15	32	60	3	10	1		7000
Univ. of Ga.	Athens, Ga.	1785 Rev. Alonso Church	7	231	200	10	10	21	23	22	36	117	32	15	14			1000
Greenville	Green Co., Tenn.	1794 Henry Hoss, Esq.						1										2250
U. Nashville	Nashville, Tenn.	1803 Rev. Philip Lindsey, D.D.	4	85				7	8	20	21	22	71	2	1	1		
Centre	Danville, Ky.	1822 Rev. Gideon Blackburn, D.D.	4	19	19	9	9	5	14	18	16	18	66	3				500
Cumberland	Princeton, Ky.	1825 Rev. F. R. Cositt	5	13	13	5	5	8	14	19	20	120	60					108
Augusta	Augusta, Ky.	1823 Rev. Martin Ruter, D.D.	7					8	9	22	36	35	102	24	7			600
Transy. U.	Lexington, Ky.	1798 Rev. Alva Woods, D.D.	6					40	12	17	35	17	81					550
West. Res.	Hudson, Ohio.	1826 Rev. Rob. H. Bishop, D.D.	12	42	40	29	10	11	11	16	18	56	23					1500
Miami Uni.	Oxford, Ohio.	1824 Rev. Rob. H. Bishop, D.D.	12															1200
TOTAL.—Instructors in 29 Colleges.			31	Ministers living in 17 Colleges			2913	Freshmen in 26 Colleges			679	Medical Students in 11 Colleges			1,220			
Instructors in 29 Colleges.			204	Graduates in 27 Coll. in 1829			585	Total Undergrad. in 31 Coll.			3061	Law Students in 5 Colleges			87			
Whole No. & Alumni in 23 Coll.			11,18,803	Seniors in 26 Coll. in 1829-30			592	Prof. of Religion in 22 Colleges			650	Volumes in 25 College Libr.			109,924			
Alumni living in 21 Colleges.			11,309	Juniors in 27 Colleges			737	Students assist. by Coll. Funds			285	Vols. in Social Lib.			59,256			
Alumni living in 19 Coll.			11,309	Soniomates in 25 Colleges			737	Vols. in 16 Colleges			10,24	Tot. in 25 Colleges			1,220			

We transmitted circulars to all the Colleges which follow, but received no return. We subjoin what facts we can ascertain, giving an additional column, as the date of our information.

NAME.	LOCATION.	when founded.	date of information.	PRESIDENT.	No. whole alum- ni living. lumin.	No. no. A. min- i living. lumin.	No. Minis last visita.	No. Minis alive.	Grad. Und. grad. time spec			Aid Col. Soc.	Aid Ed. Fun.	Aid Soc.	Vols. Coll.	Vols. Libra.			
									Se.	Jun	So.	Fr.	Tot						
Washington Columbia	Hartford, Ct.	1826	1828-9	Rt. Rev. T. C. Brownell, D. D.	9	25	23	15	19	21	14	9	74	11	6	5000	1200		
Hamilton	New York city	1754	1827-8	Hon. Wm. A. Duer, LL. D.	9	880	160	145	20	16	14	22	34	24	14	390	580		
Dickinson	Clinton, N. Y.	1812	1826-7	Rev. H. Davis, D. D.	6	143	133	26	24	8	11	8	12	72	12	4	1	2000	5000
Washington St. Mary's	Carlisle, Pa.	1783	1828-9	Rev. Samuel B. How	3	143	133	26	24	8	11	8	12	31	31	400	525		
Columbian	Washington, Md.	1805	1827-8	Rev. E. Damphoux, D. D.	18	6	538	538	538	538	538	538	538	538	538	538	538		
Univ. of Va.	Washington, D. C.	1821	1828-9	Rev. Stephen Chapin, D. D.	18	9	434	400	11	10	13	18	18	18	18	18	18		
Ham. Sidney	Charlottesville, Va.	1814	1828-9	Hon. James Madison	2	2	2	2	2	2	2	2	2	2	2	2	2		
Washington Univ.	Prince Ed. Co., Va.	1827-8	James Cushing, Esq.	Lexington, Va.	1812	1828-9	Rev. G. A. Baxter, D. D.	380	770	9	9	17	7	10	6	23	2	700	1500
N. C.	Chapel Hill, N. C.	1791	1828-9	Rev. J. Caldwell, D. D.	9	9	9	9	9	9	9	9	9	9	9	9	9	9	
E. Tennessee	Knoxville	1828-9	Rev. Charles Coffin, D. D.	Athens, Ohio.	1802	1828-9	Rev. R. G. Wilson, D. D.	5	5	5	5	5	5	5	5	5	5	340	200
Ohio	Bloomington, Ia.	1825	Rev. A. Wyllie, D. D.	Kenyon, Ohio	1825	Rev. P. Chase, D. D.													

**TOTAL.**—Colleges  
Instructors at 10 colleges . . . . . 15  
Alumni at 7 colleges . . . . . 73  
Alumni living at 5 colleges . . . . . 2790  
Alumni Ministers, at 4 colleges . . . . . 1475  
Ministers living, at 4 colleges . . . . . 66  
Graduates last reported at 8 coll. . . . . 101  
Seniors last reported at 7 colleges . . . . . 100  
Juniors at 7 colleges . . . . . 105  
Sophomores at 7 colleges . . . . . 90  
Freshmen at 2 colleges . . . . . 14  
Total at 9 colleges . . . . . 521

<sup>7</sup> <sup>1</sup> <sup>1</sup>  
Centre  
Augusta  
Miami U.  
Athena U.  
Law  
Wel. after

Professors of relig. at 5 colleges . . . . . 33  
Assisted by college funds at 2 coll. . . . . 10  
Do. by Education Society . . . . . 1  
Volumes in 9 college libraries . . . . . 397-9  
Do. in social lib. in 7 coll. . . . . 1002-5

TABLE II.

## STATES TO WHICH THE STUDENTS AT VARIOUS COLLEGES BELONG.

[Prepared, with a few exceptions, from the Catalogues of 1829-30.]

States and Countries.	Tot.	128
Maine	1	139
New Hampshire	1	139
Vermont	1	543
Massachusetts	1	34
Rhode Island	1	205
Connecticut	1	403
New York	1	115
New Jersey	1	335
Pennsylvania	1	10
Delaware	1	18
District of Columbia	1	1
Maryland	1	1
Virginia	1	1
North Carolina	1	1
South Carolina	1	1
Georgia	1	1
Alabama	1	1
Mississippi	1	1
Tennessee	1	1
Kentucky	1	1
Ohio	1	1
Indiana	1	1
Illinois	1	1
Other States & Coun.	1	4
		3

TABLE III.

Showing the times of Commencements, and of Vacations at the Colleges.

COLLEGES.	COMMENCEMENTS.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Waterville	Last Wed. in July	From Conn. 4 weeks	From last Wed. in Nov. 9 weeks.	2 weeks from Fri. af. 3d Wed. May.
Bowdoin	First Wed. in Sept.	From Conn. 4 weeks	8 weeks from Fri. af. 3d Wed. Dec.	Fr. Thurs. pre. last Wed. May 1-2 wks.
Dartmouth	Wed. before last Wed. in Aug.	From Conn. 6 weeks	Fr. last Mond. Dec. 6-12 weeks.	
University Vt.	First Wed. in Aug.	From Conn. 4 weeks	From 1st Wed. Jan. 8 weeks.	
Middlebury	Third Wed. in Aug.	From Conn. 4 weeks	From 1st Wed. Jan. 7 weeks.	
Williams	First Wed. in Sept.	From Conn. 4 weeks	Fr. Wed. af. 4th Wed. Dec. 6 weeks.	
Amherst	Fourth Wed. in Aug.	From Conn. 4 weeks	Fr. 4th Wed. Dec. 6 weeks.	
Harvard	Last Wed. in Aug.	2 weeks Wed. pre. 25th Dec.	2 weeks from 1st Wed. Apr.	
Brown	First Wed. in Sept.	From Conn. 4 weeks	From last Fri. Dec. 6 weeks.	
Washington, Ct.	First Wed. in Aug.	From Conn. 4 weeks	2 weeks from Thurs. before Christ.	
Yale	Second Wed. in Sept.	From Conn. 6 weeks	From 2d Wed. in Jan. 2 weeks.	
Yale	First Tues. in Aug.	From Conn. to 1st Mond. in Oct.		
Union	Fourth Wed. in July	From Conn. 7 weeks	Three or four weeks in Dec.	Three weeks in April.
Hamilton	Fourth Wed. in Aug.	From Conn. 6 weeks	From 2d Wed. Jan. 3 weeks.	Four weeks from 2d Wed. May.
Geneva	First Wed. in Aug.	From Conn. 5 weeks	At Christ, and New Years 2 weeks.	Three weeks in April.
Rutgers	Third Wed. in Aug.	From Conn. to Sept. 15	From Dec. 21 to Jan 7.	From Ap. 7 to May 1st
College of N. J.	Last Wed. in Sept.	From Conn. 6 weeks	Fr. 1st Thurs. af. 2d Tues. in Ap. 6 wks	
University Penn.	July 31st if Sund. day preceding	From Conn. 6 weeks	Two weeks, not men. when.	
Dickinson	Fourth Wed. Sept.	Five weeks, in Sept. and Oct.	Five weeks in Ap. and May.	
Jefferson	Last Thurs. in Sept.	From 1st Mond. Oct. 4 weeks	From 1st Mond. May 4 weeks.	
Madison	July Fifteenth	From Conn. 6 weeks	From Dec. 25 to Jan 15.	
West. U. Penn.	Last Friday in June	One Vac., not mentioned when	Not determined.	
Meadville	First Wed. in July	From Conn. 6 weeks	From 2d Wed. June to 2d July.	
Columbian	Fourth Wed. in Dec.	From Conn. to 2d Wed. Jan.	Month of May.	
Hamp. Sidney	Fourth Wed. Sept.	Month of October.	From July 20 to Sept. 1	
University of Va.	July fourth	From Conn. till last Mond. in Oct.	From Conn. to 3d Wed. Nov.	
Wm. and Mary	Third Wed. in April	From Conn. to 3d Wed. May	From Dec. 15, 4 weeks.	
Washington, Va.	Fourth Thurs. June	From July 1st to 1st Mond. in Oct.		
Univ. of N. C.	Third Mond. af. 4th Mond. in Nov.	Month of December	Also every Sat. in the year.	
Univ. of S. C.	Last Teusday in Oct.	From Conn. 1 week	Fr. Wed. before 2d Mond. Nov. to Jan. 1st	
Charleston	First Wed. in Aug.	From 1st Wed. Oct. 5 1-2 weeks		
Univ. of Ga.	First Wed. in Oct.	From Conn. to last day of Oct.		
Univ. of Nashville	Second Thurs. in Sept.	From Conn. 5 weeks		
Cumberland	Third Wed. in Sept.	From 1st Thurs. Oct. 4 weeks.		
Greenville	First Wed. Oct.	From Conn. to 1st Mond. Nov.		
E. Tennessee	Last Wed. in Sept.	From Conn. to 1st Mond. Sept.		
Transylvania	July fourth	From Conn. 6 weeks		
Theatre	Thurs. af. 1st Wed. in Aug.	In Feb. 21 weeks fr. 1st vac. con. 4 weeks.		
Augusta	Last Wed. Septembe	Fr. last Wed. March to 1st Mond. May	Last Wed. Sept. to 1st Mond. Nov.	
Miami U.	Wed. after 3d Tues. Sept.	From Conn. to 1st Wed. Nov.	From 2d Tues. Ap. 4 weeks.	
Athens U.				

## GENERAL SUMMARY OF COLLEGES.

By an examination of the preceding tables, it will be seen that we have returns from 31 colleges for the present year (1829-30); and that for 15 colleges we were obliged to use the returns of 1828-9, 1827-8, and 1826-7. In making out a general estimate, therefore, we shall make a small addition to most of the sums total, in the returns made previously to this year. In so doing, we shall come very near the truth; certainly we shall not go beyond it.

Colleges in the U. States . . . .	46
Instructors at 39 colleges . . . .	290
Whole No. of alumni at 30 colleges	21,693
Alumni living at 26 colleges . .	12,784
Alumni ministers at 23 colleges .	4,671
Ministers living at 21 colleges .	2,272
Graduates at 35 colleges . . . .	700
Seniors at 33 colleges . . . .	720
Juniors at 34 colleges . . . .	860
Sophomores at 32 colleges . . . .	840
Freshmen at 28 colleges . . . .	700
Total at 40 colleges . . . .	3,582
Prof. of Religion at 27 colleges .	683
Assisted by college funds at 16 coll.	300
Do. by Educ. Soc. at 17 colleges	196
Medical Students at 11 colleges .	1,220
Law students at 5 colleges . . . .	87
Volumes in 27 college libraries	149,704
Do. in social libra. in 30 coll. .	69,281

## COMPARATIVE STATISTICS.

## I. Six New England States.

In the six New England States there are 11 colleges, and about 1,488 college students. Estimating the present population of these States at 1,842,437, (in 1820 it was 1,659,854) there is one college student for every 1,231 inhabitants.

## II. Four Middle States.

In these States there are 13 colleges, and (estimating for Columbia and Hamilton not included in our tables) 1,000 college students. Estimating the population of those States at 3,465,666, (in 1820 it was 2,772,534) we have one college student for every 3,465 inhabitants.

## III. Six Southern States. District of Columbia, and Florida.

The number of colleges is nine, and the number of students, (estimating for the Columbian and Hampden Sidney) is about 500. Estimating the population of these States at 3,616,325, (in 1820 it was 3,144,631) we have one college student for every 7232 inhabitants.

## IV. Eight Western States and two Territories.

The number of colleges in actual operation is 13. The number of students (estimating for Kenyon and Bloomington) is about 660. The population of these States is by estimation 4,000,000; (in 1820, it was

2,087,820); this will give one student for every 6,060 inhabitants.

## SUMMARY.

*East. States*—1 student to 1,231 inhab.

*Mid. States*—1 student to 3,465 do.

*South. States*—1 student to 7,232 do.

*West. States*—1 student to 6,060 do.

## V. Comparison between some of the different States.

In Maine there is one college student (taking the census of 1820) to 2,330 inhabitants; in New Hampshire, one to 1,756; in Massachusetts, one to 895; in Vermont, one to 1696; in Connecticut, one to 1340; in Rhode Island, one to 2,442; in New York, one to 2,496.

## NOTES ON THE COLLEGES.

## 1. Dartmouth.

“The funds of this college, which had been left in great embarrassment by the controversy with the legislature in the courts, have been relieved by the subscription of \$30,000 recently filled up. The debts of the corporation will be paid. New buildings have been erected, the old ones repaired, and all the accommodations for students greatly increased. New laws and a new system of instruction and discipline have been introduced, and other improvements are contemplated, together with increase of the library and apparatus. There is as yet no system of bodily exercise.”

*Note of Pres. Lord.*

## 2. Middlebury.

“Young men preparing for the ministry are furnished with text-books, without expense. A mechanical shop, with the tools, &c. has recently been provided and placed under the superintendence of a gentleman well qualified for the employment; so that the students may now obtain regular exercise.”

*Pres. Bates.*

## 3. Williams.

At the time of its incorporation the legislature gave the college \$4,000. They had previously granted to the free school founded by Col. E. Williams a lottery, which yielded \$3,500, and the inhabitants of the town had raised \$2,000 more. In 1796, the legislature granted two townships of land in Maine, which were sold for about \$10,000. Two additional townships were afterwards granted, which were sold less advantageously. From 1814, the legislature also gave \$2,000 a year for ten years, making \$20,000. In 1811 and 1813, Woodbridge Little, Esq. gave near \$57,000. In 1820, \$17,500 were raised by subscription, and in 1826 \$25,000 more were raised. The fast property of the college has cost

about \$44,000, and the productive funds are \$68,000.

*Hist. of Berkshire Co.*

4. *Columbia.*

A proposal has lately been made in the city of New York to erect a university, suited to the demands of all classes.—This has called forth from Columbia College a new and improved plan, intended to meet the demands.

1. The course of instruction now existing is to be maintained, and denominated the *full course*. Another course is established, called the *literary and scientific course*; the whole or any part of which, matriculated students may attend. 2. Those in the scientific and literary course shall study the modern languages instead of Latin and Greek. In other studies the two courses are similar, except that the literary and scientific has some additional studies. 3. Persons not matriculated may attend the literary and scientific course. 4. Matriculated students who shall pass through the new course shall receive testimonials of the same. 5. The fees in the new course shall not exceed \$15 per annum for each professor. 6. Enlarged instruction shall be given in Greek and Roman literature. 7. The two courses may be united at the lectures. 8. Various public bodies in New York are entitled to have two students always in the college free of all charges of tuition; every school from which in any one year 4 students shall be admitted into college, shall have the privilege of sending one free of expense; every religious denomination in the city may educate one who is designed for the ministry, free of expense, &c. &c.

The above course embraces lyceum, high school, and college instruction. It strikingly resembles a plan which has been pursued at Amherst College.

5. *Jefferson.*

"The trustees have entered into contract to erect a new building for a commons hall, refectory, recitation rooms, &c. They contemplate the purchase of land, so as to connect agricultural labor with the exercise of the students, and so as to reduce expenses for beneficiaries." *Pres. Brown.*

6. *Western Univ. Pa.*

"The students expect to enter a new and commodious stone building next autumn." *Pres. Bruce.*

7. *Alleghany College.*

"An agricultural and mechanical establishment, to be connected with the College, is in serious contemplation, and may be said to be in progress.

"There is some probability of a goodly number of our best Sabbath school learners, in the county of Crawford—sons of farmers and mechanics, shortly becoming

probationers of this college. We have an excellent academy, where about ten or twelve students are preparing for our college. As our accommodations are ample in the college edifice, which we have named Bentley Hall, in respectful remembrance of our first distinguished benefactor, it is my wish to receive a number of students into my family, to be under my *particular* superintendence while probationers; that is, while preparing for some class of undergraduates. I wish for some, at least, of unquestionable piety, whose example, with the divine blessing, might give a cast to the character of the college. In addition to all the duties I shall have to perform in reference to undergraduates, I could easily take this special charge. A number of worthy young men, whom I have selected from our back-woods sabbath schools, I expect to become inmates in my family; and if with them I could have *some such as* the American Education Society patronize, it would be attended with a happy effect. I forward (as I once did before) a copy of our prospectus, etc. from which you will learn our plan, &c. &c., as well as expense."

*Pres. Alden.*

8. *Columbian.*

The committee in Congress for the Dist. of Columbia a few days since made a report on the state of this institution, in which they strongly recommend, that a grant be made to the college of city lots, which shall amount to \$25,000. From the report and accompanying documents we learn, that the Rev. Luther Rice in 1819 undertook to build the Columbian College, on his own responsibility; in 1820, the Baptist General Convention adopted it as their own, made Mr. R. their agent, with instructions not to contract debts. But in 1823, a large debt had been contracted. In 1826, the debt had greatly increased. It was then resolved to raise \$50,000 by subscription, to pay it. In 1827, the debt amounted to \$135,000. A part of it due to the United States was relinquished by Congress. By great exertions the debt is now reduced to about \$25,000, which the expected appropriation of Congress will cancel.

9. *Randolph Macon Coll. Va.*

This institution was incorporated by the legislature of Virginia, at its last session. It is to be located at Boydton, Mecklenburgh co. Between \$50,000 and \$60,000 have been raised for its support. This makes the fifth college in the State.

10. *William and Mary.*

"Owing to peculiar circumstances our graduates have always been few. Nine tenths of our students have gone through one course, without applying for a degree,

which is given only to those who apply, and are found qualified. Our classes differ from those in most colleges. We have in anc. lang. 43; mod. lang. 1; scientific depart. 61; our aggregate number is 100. Until recently, most of the distinguished men in this State, and many from the adjoining States, were educated here. We have no gymnastic exercises."

*Pres. Empie.*

11. *Charleston.*

"The organization of the Charleston college is not after the ordinary arrangement of the northern colleges.

"It is divided into three departments, an English, a Classical, and a Scientific. The four highest classes of our classical and scientific departments, correspond with the four classes in most colleges, and their numbers are put down in the preceding table. The common division of a college into four classes, is not found applicable to our circumstances. Our trustees ought to organize a large institution suited to the wants of our city. The whole number of students in the three departments of the institution is at present 191. Hitherto, although a great number of young men have been educated in this college, there have been few graduates. Degrees are, perhaps, held less necessary in this country than at the north. The number of our graduates, however, is rapidly increasing. Our course of study necessary to a degree is as full as is required at the northern colleges. The buildings of this college are of the first order. The entire property of the college amounts to about \$45,000. A system of bodily exercise was adopted three or four years ago, and suitable apparatus was constructed; but it was not found useful, and the apparatus has been destroyed."

*Pres. Adams.*

12. *University of Georgia.*

"The original charter of our university connected the whole system of public education so as to embrace all our academies, and make them, in some measure, parts of the university. This system has been very partially carried into effect. Franklin College at this place has been endowed, by giving to its trustees \$100,000 of state bank stock, and the State making the annual dividends of the bank, so far as the college stock is concerned, 8 per cent.—This \$8,000, together with the tuition of students, is the annual support of the institution. The college has a very complete philosophical apparatus, and a very good chemical also. It is under the care of 17 trustees, whose proceedings are annually laid before the senatus academicus of the State, which meets annually at Milledgeville, and is composed of the senators of the State, and the board of trust, the Governor of the State being its President.—Each incorporated academy is obliged to

make an annual report to the senatus academicus, and each free school in the State must also lay before this body a statement of its situation. The senatus can only recommend to the legislature to make such appropriations for literary institutions as may seem expedient and for the good of the State. It has no money or funds of any kind.

"Students here have as yet adopted no regular system of bodily exercise."

*Pres. Church.*

There are colleges commencing operations at Tuscaloosa, Ala.; 1 in Mississippi; and 1 in Louisiana, under the care of Rev. Dr. Chamberlain.

13. *University of Nashville.*

"There are about 90 lads in the grammar school. The college was chartered in 1806 by the name of Cumberland College. In 1827, it was changed, by act of the legislature, to 'the University of Nashville.' The laboratory is one of the best constructed in the United States. The apparatus cost in London \$7,000. The mineralogical cabinet contains specimens of all the known minerals in the world. It was collected by Dr. Troost, during many years' residence in Europe, and in various parts of America."

*Pres. Lindsley.*

14. *Greenville.*

"The law of college, dividing the students into four classes, is superseded, as inapplicable to the present circumstances of our country. We have no system of bodily exercise."

*Pres. Hoss.*

15. *Cumberland, Ky.*

"In an infant institution like this, established on a novel plan and receiving its students from many different states, in different stages of preparation, it is extremely difficult to assign every one his proper class until after a previous preparatory course. Hence the great disproportion between the total, and seniors and juniors: hence the reason for leaving the Sophomores and Freshmen blank.

The history of the college, system of bodily exercise, and course of study may be learned from the pamphlets sent you.

A contract has been entered into, by the Trustees and preparations are now making for the erection of a collegiate building 120 by 45 feet, and three stories high, of brick.

The forming operations will admit of but one vacation in the year.

We have students from Rhode-Island, New-Hampshire, Maryland, North-Carolina, Georgia, Virginia, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, Missouri, Indiana, Illinois and North-Western Territory. They are all from the Western states except eleven—and princi-

pally from Ky. Tenn. Ala. Miss. La. Ind. Ill. and Mo.

One fact ought to be mentioned, which goes to prove that the system of manual labour is popular in the slave states. The proportion of students from the slave states is, to those from the free states, as ten to one.—Manual Labour ought to be considered as an innocent recreation, a useful amusement. This will be the case, whenever it can be removed from all circumstances carrying with them the idea of servile drudgery. The most valuable systems and even our holy religion have been odious in certain ages and countries, by reason of the circumstances with which they were connected. Remove these circumstances, and why may not the cultivation of the soil and the practice of the mechanic arts become the favourite amusements of men of wealth and taste? They fatigue the body less than some sports: they afford a greater scope for the exertions of intellect; they contain, I think, a greater fund for the gratification of the pleasures of taste. They produce not a little substantial profit, which can be said of but few sports. It is impossible to say, how much, the union of manual labour with a collegiate course, will contribute to the spread of the Gospel.

May success, accompanied by the Divine blessing, attend your labour."

Pres. Cossitt.

#### 16. Centre College.

"Many of the young men who did not take a regular course are now employed in public life, in stations of which I am not apprized. Our college has no legislative patronage. The synod of Kentucky promised the college \$20,000, in order to have the right of choosing its trustees; only about one half of that sum has been received. Our college edifice is a moderate-

ly large two story brick building. A large refectory and dormitories sufficient to accommodate 50 or 60 students, completes the number of our buildings on the college lot. Our Education Society connected with the college holds 112 acres of land; on which we have accommodations for a steward, and between 30 and 40 students, who are all pious and designed for the ministry. A scholarship in that is \$60 per annum, and the beneficiary works two hours per day. To this we have many applicants, but are straitened for the want of funds.—Our college classes have been irregular, but are assuming a regular character, and acquiring a taste for solid literature. In the view of the religious state of the west, a high missionary spirit is kept up in college. Our college course is nearly such as pursued at Yale, except the Hebrew; and for the study of that we are deficient in the necessary books. Our present session promises an equal proportion of religious students with the last."—*Pres. Blackburn.*

#### 17. Miami University, Ohio.

"Situated in Oxford, Butler co. 37 miles from Cincinnati, and is surrounded with an exceedingly fertile country. An annual income is derived from a township of land granted by the State, worth from \$4,000 to \$6,000. It has two spacious buildings of brick. Students in college proper, 57; Eng. sci. depart. 12; grammar school, 58; total, 127." *Home Miss. for March, 1830.*

#### 18. Kenyon.

It has a President, (bishop Chase) 2 professors, 2 tutors, and 80 or 90 students in the various departments.

#### 19. Illinois College, at Jacksonville,

Has recently commenced operations with 15 students. Funds \$13,000.

### MEDICAL SCHOOLS IN THE UNITED STATES.

#### 1. Medical School of Maine, Bowdoin Coll.

Incorporated, June 1820, with a grant of \$1,500, and also \$1,000 annually from the State. Professors, John De La Matier, John D. Wells, Parker Cleaveland, James M'Kean. The lectures commence about the middle of February and continue 3 months. Fee of admission to all the lectures \$50. Graduating fee \$10. The Medical library is of great value, containing about 2,100 volumes. There is an anatomical cabinet amply furnished.

#### 2. Medical School, Dartmouth Coll.

"Founded 1797. Professors, Reuben D. Mussey, Daniel Oliver, Benjamin Hale.—

Average number of students 100. Daily lectures from 4 to 6. Anatomical museum rich, and admirably adapted to instruction. Chemical apparatus good. Library respectable. Dr. Mussey is now in Europe for the purpose of collecting valuable additions to the Library and Museum. Surgical operations are performed gratuitously." Fees for the course \$50; matriculation \$2,00. Lectures commence one week after the annual College commencement. *Pres. Lord.*

#### 3. Medical School, University of Vermont.

Professors, Benjamin Lincoln, Geo. W. Benedict, Dr. Sweetser. At the last session 40 students.

4. *Vermont Academy of Medicine, at Castleton.*5. *Berkshire Medical Institution, Pittsfield, connected with Williams College.*

Professors, Henry H. Childs, J. D. Wells, S. W. Williams, S. White, S. P. White, C. B. Coventry, Chester Dewey. Medical students, 84. Chemical, 24=108. Course of Instruction, a Lecture term and a Reading term. The former commences on the first Thursday of Sept., and continues 15 weeks. Fee \$40. Matriculation \$3. Library \$10. Board, including washing, lodging, and room rent, \$1.75 per week. The Reading term commences on the first Wednesday of February, and (with a vacation of 3 weeks from the 1st Wed. in May,) continues to the last Wed. in August. Tuition \$35. Board, &c. \$1.75 per week. Degrees are conferred at the close of the Lecture term, and at the commencement of Williams College. For this institution \$3000 have been raised by subscription, and \$5000 given by the Legislature.

6. *Medical School in Boston, Harr. Univ.*

The Massachusetts Medical College, belonging to Harvard University, was erected in 1815, and is situated in Mason Street, near the Common. In this building is a cabinet of anatomical preparations, consisting of more than 1000 valuable specimens; a complete Chemical apparatus; medical library, &c. Lectures commence on the 3d Wednesday in October, and continue 3 months. The students have access to the medical and surgical practice of the Mass. Gen. Hospital without fee. Board in the city can be obtained at \$3 per week. Fee for a whole course \$70. Professors, John C. Warren, Walter Channing, John W. Webster, Jacob Bigelow, James Jackson.

7. *Medical School, Yale College.*

Professors, Thomas Hubbard, Benjamin Silliman, Eli Ives, William Tully, Jona. Knight. Number of students, 61. Lectures commence last week in Oct. and terminate last week in Feb. From 50 to 100 lectures are given by each Professor. Students may attend the lectures on Min. and Geol. without charge; those on Nat. Phil. on paying the fee. The Institution has a library and anatomical museum, access also to the College library. The entire expense of a residence of four months, with the exception of clothing, is from \$120 to \$150.

8. *College of Physicians and Surgeons, New York.*

Professors, John A. Smith, Alexander H. Stevens, Joseph M. Smith, Edward Delafield, John B. Beck, John Torrey, John R. Rhinelander.

9. *Rutgers Medical Faculty of Genera Coll.*

David Hosack, Pres. Samuel L. Mitchell, Vice Pres.—Professors, Valentine Mott, James Mc'Nevin, John W. Francis, George W. Bushe, John Griscom.

10. *Medical Department, University of Pennsylvania, Philadelphia.*

Professors, Philip S. Physick, John R. Coxe, Nathaniel Chapman, Tho. C. James, Robert Hare, Wm. Gibson, Wm. E. Horner, William P. Dewees, Samuel Jackson. No. in Medical class 1829-30, 421. Session begins on the 1st Monday in Nov. and ends about the 1st of March. The Commencement for conferring medical degrees is about the 1st of April. The course of study and practice at this institution is of a very high order.

11. *Medical School of Jefferson College, located at Philadelphia.*

Professors, Geo. McClellan, John Eberle, W. P. C. Barton, Jacob Green, Benjamin R. Rees. The sessions of the lectures are held in Tenth-st. Philadelphia in a building recently erected for the purpose. Dr. Barton's splendid collection of Botany and Materia Medica is in the building. Number of students about 120.

12. *Medical School in the University of Maryland, Baltimore.*13. *Medical College, Charleston, S. C.*

Number of students 130.

14. *Medical Department of Transylvania University.*

Professors, Benj. W. Dudley, Charles Caldwell, John E. Cooke, Wm. H. Richardson, Charles W. Short, James Blythe.

15. *Medical College of Ohio, Cincinnati.*

Professors, J. Cobb, J. Whitman, J. Smith, E. Slack, John Moorhead, Chs. E. Pierson. Students 1828-9, 113. Lectures commence on the 1st Monday of Nov. annually, and continue till the last day of February. Cost of the tickets \$62. Graduation \$21. Matriculation, Library, &c. \$3.

## GENERAL SUMMARY.

Name.	Profess.	Students.
Maine Medical School	4	99
New Hampshire Med. Sch.	3	103
Medical Col. Univ. Vt.	3	40
Berkshire Med. Institution	7	160
Massachusetts Med. College	5	83
Medical Dep. Yale College	5	61
Medical School, N. Y. City	7	113
Fairfield, N. Y.	5	160
Medical Coll. Philadelphia	9	420
Med. Dep. Jefferson Coll.	5	121
Med. Coll. Charleston, S. C.		150
Med. Dep. Transylvania Un.	6	200
Medical Coll. Ohio	6	113
	65	1,763

## ANNUAL VIEW OF THEOLOGICAL SEMINARIES.

1830.

## ANNUAL VIEW OF THE THEOLOGICAL SEMINARIES.

Name.	Location.	Denomination	Com. No. of op. cat.	Left in 1829	Students in 1830. 3 y. 2 yr. 1 yr.	Aided by Sem.	Aided by Ed.	Vol. in Sem.	Vol. in Soc.	Vol. in Lib.	Names of Professors, and Titles of Departments.
Bangor Theolog. Sem.	Bangor, Me.	Congregational	1816	50	4 6 4 14	10	1900				{ — Sac. Rhett, and Pass. Theol. J. Smith, D. D. Sys.
Acad. & Theol. Instit.	New Hampton, N. H.	Baptist	1829		8	6	2	100			{ Theol. — Bib. Lit. and Ecc. Hist.
Theol. Seminary	Andover, Ms.	Congregational	1808	477	35 32 60 46	138	51	57	6000	2493	{ R. F. Farnsworth, Prof. of Theol. See note.
Theol. School	Cambridge, Ms.	Baptist	1824	33	7 14 12 16	42	see note	1400			{ E. Porter, D. D. Pres. Prof. Sac. Rhett. L. Woods, D. D.
Theol. Institution	Newton	Baptist	1825								{ Ch. Theol. M. Stuart, Sac. Lit. R. Emerson, Ecc. Hist.
Theol. Dep. in Yale Col.	New Haven, Ct.	Congregational	1822	53	17 17 20	49		11	8000	600	{ J. Quincy, LL. D. Pres. H. Ware, D. D. Prof. Divin.
Gen. The. Sem. Prot. {	New York City	Prot. Epis.	1819	131	8 9 6 5	20					{ S. Willard, Heb. and Orien. Lang.; A. Norton, Sac.
Epis. Ch. U. S.	Auburn, N. Y.	Presbyterian	1821	132	26 21	18	15	58	17	30	{ J. H. Hobart, D. D. Past. Theol. Pul. Elo. S. H. Turner,
Theol. Sem. of Auburn	Hamilton, N. Y.	Baptist	1820	92	16 see note		76		1300	900	{ D. D. Sac. Lit. and Int. of Serip. B. Wilson, D. D. Syst.
Hamilton Lit. & Th. Inst.	Hartwick, N. Y.	Lutheran	1816	16	9 2	3	4	9		300	{ D. B. T. Onderdonk, D. D. Ch. Polity. C. C. Moore,
Hartwick Sem.	N. Brunswick, N. J.	Dutch Ref.		6	9	5	10	24			{ L. L. D. Orient. and Gr. Crit.
Th. Sem. Dutch. Ref. Ch.	Princeton, N. J.	Presbyterian	1812	501	29 36	51	37	124	36	23	{ J. Richards, D. D. Ch. Theol. M. L. R. Perine, D. D.
The. Sem. Pres. Ch. in U. S.	Gettysburg, Pa.	Ev. Luth.	1826								{ E. L. Hazelius, D. D. Sys. Theol. and Exegesis. G. B.
Sem. Gen. Syn. Evan. {	York, Pa.	Ger. Ref. Ch.	1825	8	4 3 1	4	8	8			{ P. Miller, Hebr. Ec. Hist. Antiquities.
Luth. Ch. U. S.	Allegheny-town, Pa.	Presby.	1828								{ P. Milledoler, D. D. Men. Did. and Pol. Theol. John DeWitt,
German Ref.	Fairfax Co., Va.	Episcopal									{ D. D. Bib. Lit. J. S. Cannon, D. D. Ec. Hist. Ch. Gov.
West. The. Sem.	Pr. Ed. Co. Va.	Presbyterian	1824	24	10 5	13	17	35	2	8	{ and Past. Theol.
Epis. Theol. Sc. Va.	Columbia, S. C.	Presbyterian	1829								{ A. Alexander, D. D. Did. and Pol. Theol. S. Miller, D. D. Ec.
Union Theol. Sem.	Maryville, E. Tenn.	Presbyterian	1821	41	6 4	10	8	22	7	5500	{ Hist. and Ch. Gov. C. Hodge, Orien. and Bib. Lit.
South. Theol. Sem.	Cincinnati, Ohio.	Presbyterian	1829								{ S. S. Schmucker, Ch. Theol.
South. & West. Th. Sem.	Rock Spring, Ill.	Presbyterian	1827								{ L. Mayer, D. D. Sys. Dis. Sac. Lit. D. Young, Assist. Prof.
Lane Sem.	Near Madison, Ia.	Presbyterian	1829								{ Luther Halsey, Theol.
Rock Spring											{ Rev. Keith, D. D. Ed. R. Lippitt.
TOTAL. Theol. Sem. 91.											{ J. H. Rice, D. D. Ch. Theol. H. P. Goodrich, Bib. Crit.
											{ and Orien. Lit.
											{ M. Waddel, D. D. Thos. Goulding, D. D.
											{ J. Anderson, D. D. Did. Pol. Theol. — Ec. Hist. and
											{ Ch. Gov. — Sacred Literature.
											{ Geo. C. Beckwith.
											{ J. M. Peck, Ch. Theol.
											{ John Matthews, D. D. Ch. Theol.

1830. No. educated in 1829 at 13 Sem. 180. Present number of Seniors at 12 Sem. 156; Middle Class, at 12, 212; Juniors at 12, 194.

Principals of 13 Sem. 640. No. educated in 1829 at 13 Sem. 180. Present number of Seniors at 12 Sem. 156; Middle Class, at 12, 212; Juniors at 12, 194.

TABLE II.

COLLEGES IN WHICH THE STUDENTS NOW IN THE THEOLOGICAL SEMINARIES WERE EDUCATED.

Name of Sem.	Bowdoin.	Dartmouth.	Un. Vermt.	Middlebury.	Williams.	Amerst.	Havard.	Brown Uni.	Washington.	Columbia.	Union.	Hamilton.	Geneva.	Rutgers.	Jefferson.	Columbian.	Hamp. Sid.	Wash. Va.	Univer. N. C.	Univ. Nash.	Pensylva.	Ohio Coll.	Other Coll.	Not graduat.	
Bangor	1																								13
Andover	11	33	1	15	5	38	6	3	28	5	3	4	8	3	4	1	1	1	1	1	1	1	1	1	3
Cambridge	4								1	4	2	1	1												1
New Haven	1	1	1	2	1	8	3	3	3	12	6	1	9	8	11	1	1	3	1	2	1	4	4	4	41
Prot. Episc. N. Y.																									5
Auburn																									3
Princeton																									2
Ger. Reformed																									5
Union																									4
Episc. Virginia																									10
Maryville																									7
Total,	17	35	5	19	28	51	35	8	452	630	20	1	11	12	13	2	5	7	9	2	1	3	9	6	130

## STATISTICAL TABLES.

Showing the times of the Anniversaries, or Commencements; Public Examinations; Vacations, or Recesses; at the various Theological Seminaries.

TABLE III.

NAME.	ANNIVERSARY.	EXAMINATION.	FIRST VACATION.	SECOND VACATION.	THIRD VACATION.
Bangor	Second Wed. of Sept.	At the close of each term	From last Wed. in April 5 weeks	Prece. 1st Mond. May 2 weeks	
New Hampton	Th. 3 w. bef. 1st Mon. Sep.	At the close of each term	Prece. 1st Mond. May 2 weeks	Prece. 1st Mond. Sept. 2 1-2 weeks	
Andover	Fourth Wed. in Sept.	At the close of each term	From last Wed. in April 5 weeks	From last Wed. in April 5 weeks	
Newton	Thur. af. 2d Wed. Sept.	At the close of each term	From anniversary 6 weeks	From last Wed. in April 5 weeks	
Cambridge	Wed. 6 w. bef. last W. Aug.	Private examination in April	From Wed. pr. 25th Dec. 2 weeks	From 1st Wed. April 2 weeks	Im. pre. last Wed. Aug. 6 weeks
New Haven	Not fixed	Not fixed	From 2d Wed. Sept. 6 weeks	From 2d Wed. January 2 weeks	From 1st Wed. May 4 weeks
Prot. Epis. N. Y.	Friday after Examina.	Last Tues. Wed. & Thur. in July	From Christm. to Epiphany inclu.	Wk. bef. Eas. & Mo. & Tu. in Eas. wk.	
Auburn	Third Wed. in Aug.	Beg. Frid. prec. 3d Wed. in Aug.	Beg. Wed. next pr. 1st Thu. May	Begins 3d Wed. Aug. 8 weeks	
Hamilton	Wed. after 1st Tu. June	Last w. May 1st in Sep. last in Nov.	Mo. be. 3d We. Ap. & Mo. be. 1. W. Au.	Second week in September.	
Hartwick	Mon. bef. last Wed. Aug.	Mo. be. 3d We. Ap. & Mo. be. 1. W. Au.	From 3d Wed. Apr. to 3d Mon. May	Fr. last Mo. Aug. to 1st Mo. Oct.	
Dutch Reformed	Third Wed. of July	From Commencement to Sept. 24	From 3d Wed. Apr. to 3d Mon. May	Fr. last Mo. Aug. to 1st Mo. Oct.	
Princeton		From middle May 6 weeks	From Dec. 21 to Jan. 7	From 24th Dec. to 1st Mon. Jan.	
Gen. Reformed		From 2d Wed. in April 5 weeks	From last Sept. 6 weeks	From April 7 to May 1	
Evang. Lutheran	Wed. bef. 3d Thur. May	Immediately preceding vacation	From Wed. pr. last Sun. Sep. 5 w.	First two weeks of Feb.	
Union	Last April, last September	Immediately after Commencement	Begins last Wednesday Sept.	First week in Aug. last in Sept.	
Episcon. Va.	Second Wed. in July	Six weeks from May 1st	Six weeks from Oct. 1		
Marville	September 15th	From examination 3 months	From Sept. 15 to Nov. 1		
	In March and September	Month of April			

TABLE IV.

## STATES TO WHICH THE STUDENTS IN THE THEOLOGICAL SEMINARIES BELONG.

Name of Seminary	Maine.	N. Hamp.	Vermont.	Massachu.	R. Island.	Connecticut.	New York.	New Jersey.	Delaware.	Pennsylva.	Dist. Colum.	Maryland.	Virginia.	N. Carolina.	S. Carolina.	Georgia.	Alabama.	Mississippi.	Louisiana.	Tennessee.	Kentucky.	Ohio.	Indiana.	For. Countr.
Bangor				4		7																		
New Hampton	2	1	3	3																			1	2
Andover	10	27	17	56	1	12	9			3	1													
Cambridge	2	1	1	36	1	31	2	1																
New Haven				3	9																			
Prot. Episcopal.					1	5	8																	
Hartwick						9																		
Auburn						7	23	3		1		2		1										
Princeton	1	2	2	8		6	26	8		28		6	8	1	5	3	1	1	3	6	4	2	2	
German Reform.						1				5		1	1											
Episcopal. Va.						2				2		2		6	1									
Un. Theol. Semi.	1	1		1					1	3	1	1	7	13			1	1	13	4	5			
Maryville						1	1					1												
Total,	14	33	33	136	1	69	84	12	143	2	9	23	17	5	3	2	1	1	16	11	14	2	5	

## COMPARATIVE STATISTICS.

## I. Comparison between different sections of the Country.

There are twenty-two Theological Seminaries. Six are in New England; nine in the Middle States; three in the Southern States; four in the Western States.

## II. Comparison between different sections of the country in regard to numbers.

The whole number at 13 Seminaries is 639. Probably the whole No. is not far from 700. Of these about 260 belong to New England Seminaries; not far from 340 to the Seminaries in the Middle States; 60 to the Southern Seminaries; 40 to the Western.

## III. Comparison between the different Denominations.

Four of the Theological Seminaries are congregational, including Cambridge, to which belong about 240 students; 8 are Presbyterian and 270 Students; 4 are Baptist and 115 Students; 2 are Episcopal and 30 Students; 2 are Lutheran, and 25 Stu-

dents; 1 is German Reformed, and 8 Students; 1 is Dutch Reformed, and 24 Students.

## IV. General comparison in regard to the sections of country in which the Students received their Collegiate education.

Not far from 260 were educated at the New England Colleges: 120 in those in the Middle States; 40 in the Southern Colleges. 30 in the Western; and 140 or 150 are without a collegiate education.

## V. Comparison of the different Colleges.

Yale Coll. furnishes the largest number of Theological Students at the present time; Amherst next if not equal to Yale; Dartmouth the third; Harvard the fourth; Union the fifth; Williams the sixth, &c.

## NOTES ON THE THEOLOGICAL SEMINARIES.

## 1. New Hampton.

"This Institution is of a mixed character, being Academical and Theological.

Within about 4 years, past there have been in the Academical Department 39 preparing for the ministry, some of whom are now in College. During the past year there have been 15 Beneficiaries. Not far from 50 have professed religion. There are 3 buildings one, 100 ft. long 36 ft. wide, and 3 stories, of brick, containing 36 rooms. At a mile distant is another building occupied as a Fem. Seminary."

*Prof. Farnsworth.*

The following summary is from the last Catalogue. Theol. Stud. 7; Class. Dep. 67; Sen. Eng. Dep. 60. Jun. Eng. Dep. 47. Fem. Dep. 52. Total 233; 50 of whom are from Boston, Ms.

**2. Cambridge Theological School.**

Of the 75 who have been connected with the School, 40 have been aided by the funds. Rev. Dr. Ware attends an exercise with each of the classes once a week, through the year, in the Evidences of Nat. and Revealed Rel. and Ch. Theol. Prof. Willard gives instruction to the Jun. and Mid. classes in the 2d and 3d terms, from one to three times a week. Prof. Norton instructs the three classes during the year, giving one or more exercises a week. The German Inst. 3 times a week in German, once a week to the Seniors in Ethics. A Public service, with preaching, in which one of the Students officiates, takes place twice a week. Also one exercise of extemporaneous preaching.—*Last Rep. of Har. Uni.*

**3. Hamilton.**

"This Seminary receives none but candidates for the ministry. These are received in the earliest stage of their study. The course of study pursued embraces six years."

*Prof. Sears.*

We were led into an error in regard to this Seminary, in our table for April 1829, from not understanding the nature of the institution. From its name and other circumstances, we supposed, that it was of a mixed character, whereas it is exclusively Theological. We gladly avail ourselves of this opportunity to make the correction.

**4. Hartwick.**

"The Seminary under my superintendence is intended to supply the Luth. Church in N. York with ministers; consisting of about 50 congregations of which 8 are now vacant; the 42 remaining are under the care of 25 ministers. One Synod consists of 30 clerical members, 5 of whom are engaged in Literary Institutions. The number of members of the Luth. Ch. in this State is about 10,000. Our Synodical meetings are generally commenced on the 2d Mond. Sept. The next is on Sat. before 2d Tuesd. Sept. at Ghent, Colum. Co."

*Dr. Hazelius.*

**5. Gettysburg.**

An Institution has lately been commenced, under the care of several well qualified teachers, and under the general superintendence of Prof. Schmucker, of the Theol. Sem. called the GETTYSBURGH GYMNASIUM. It is designed to prepare young gentlemen for admission to College, or to give to such as desire it, an acquaintance with the College course.

A large and convenient Edifice has been purchased. Students destined for the ministry have access to the Library, of 6000 vols, belonging to the Theol. Sem.; for others a separate Library is preparing. The year is divided into 2 Sessions, ending on the last Wed. of April and Sept. followed by vacations of 3 weeks. Tuition 24 dolls. per ann. payable quarterly.

**6. Ger. Ref. Sem.**

This Institution was removed from Carlisle to York, Pa. in 1829. Its prospects are now encouraging.

**7. A new Literary and Theological Seminary is about to be established in Mississippi.**

**8. Maryville.**

"This Institution is both Literary and Theological. The whole number of pious Students is 22, all studying Divinity; and 33 in the Literary Department preparing for the study of Divinity. Rev. Darius Hoyt, Prof. of Lang. Mr. C. W. Todd, Prof. elect of Belles Lettres and Hist.; Prof. of Math. not chosen. Messrs. Wilson and Kilpatrick, tutors. With this Institution is connected a Boarding House and farm, which is cultivated by charity students. There are at present 32 charity Students in the Boarding House."—*Dr. Anderson.*

**9. Lane Seminary.**

This Institution was founded in 1828 by the benevolence of Messrs. E. & W. A. Lane, merchants of New Orleans, who generously offered a proportion of the annual income of their business to sustain its expenses. Its primary object is to afford literary and religious instruction to indigent young men, with a view to the Christian ministry. Its general purpose is Theological Education. The trustees have procured 100 acres of land for its site on "Walnut Hill" two miles from Cincinnati, where preparations are making for building. The plan of study is that of our oldest and best Theol. Sem. The course of study to be the same, and to occupy the same time. A preparatory School will be connected with it. Rev. Geo. C. Beckwith, formerly assist. Inst. in Andover Theol. Sem. is the only Professor yet appointed. He is on the ground, and instructing a few Students.

*Home Miss. for March.*

10. *Hanover Academy, Ia.*

Three years since this School was established at Hanover, Jefferson Co. Ia. by the Madison Presbytery for Theological instruction. In 1829 it was incorporated. In the Summer Session of that year there were 18 Students, 14 of whom were looking to the ministry. In Oct. 1829, the Presbytery gave up the care of it to the Synod of Indiana. The Synod immediately elected Rev. John Matthews, D.D. of Shepherdstown, Va. Prof. of Theol. Dr. Matthews has accepted and will remove to Hanover in May 1830. There are now 22 Students; 18 preparing for the ministry. A donation of 100 acres of land has been given to the Institution to introduce the manual Labor Plan. A brick building, 2 stories, 40 ft. by 25 has been erected for the purpose. The school is six miles below Madison, near the Ohio river. The price of boarding including washing, lights &c. is 75 cts. a week. Arrangements are making to reduce the whole expense of boarding to \$30.00 per ann. exclusive of 2 or 3 hours labor a day. *Letter of Rev. J. F. Crow.*

11. *Rock Spring Theol. School, Ill.*

From a long and interesting letter of the Rev. Prof. Peck, dated April 5th 1830, we make the following extracts.

"The *plan* of this Seminary is somewhat different from Institutions in older communities, adapted to the *present* wants and circumstances of our population.

"We have two departments nominally. 1. A High School, conducted upon the general plan of a New England Academy, excepting the adoption of some of the more modern methods of instruction of the "High School" system, as monitorial instruction, illustrations by maps, charts, models, pictures &c., with familiar lectures and constant questioning. 2. A Theological department, designed for preachers of the gospel of any age, with, or without, any previous education,—and for any period of time however short. To these we mean to add, pious *young* men of promising talents, who intend to prepare for the ministry, and to these, whenever circumstances possibly admit, we mean, to give a thorough

classical and English education, with a regular Theological course.

You are aware of the fact that in these remote States there are hundreds of preachers who have had but little or no opportunity for education. Some of these are *self-taught*, like ingenious mechanics who take up trades without an apprenticeship, and become skilful master workmen. This is the *fact* with many preachers in the west, who, in any country would rank as able and faithful ministers of the New Testament—I once found a Methodist brother, (and one raised in the Illinois in early times without even a common school education,) travelling amongst the hills of the St. Francois river in the Southwestern corner of Missouri, studying his Greek testament with all the ardor and zeal of a Sophomore. The grammar he had mastered on horseback, but when he came to the task of digging out Greek roots, and searching his Lexicon, he was obliged to suspend his studies till he could dismount, and have the convenience of some smoky cabin, and a parcel of noisy children around him. And in this way he mastered the Greek testament while on his circuit. Now such a man, if he possess the spirit of Christ, would become an able preacher, if there were not a School, or Seminary, or Education Society on earth. How much advantage would a little regular instruction be to such a mind, even for a few months?"

The number of pupils is usually about 50. There are 3 Sessions, 2 of 15 weeks, and one of 14 weeks. The Academic year closes July 31, when a vacation of seven weeks commences. There is a vacation of one week at Christmas. In the High School Department a plan of mutual instruction is adopted, similar to that pursued in some of the Schools in New England. There is a flourishing Sabbath School and Bible Class connected with the School, which has been the means of great good. A Society of Inquiry on Missions is about being formed. The whole expenses of a young man for a year, including clothing, is about \$50, allowing the tuition to be gratuitous, and the style of boarding to be economical.

## LAW SCHOOLS.

1. *Cambridge, Mass.*

Under the superintendence of Jos. Story, LL. D. and John Hooker Ashmun. Number of students 27, arranged in two classes, according to seniority. In another year they will form three. Lectures are given; reviews and examination in text books. *Moot Courts* for arguing law questions; written

dissertations on various subjects; instruction in the practice of pleading, &c.

2. *Northampton, Mass.*3. *Litchfield, Ct.*

This school attained distinguished celebrity under the care of the late Judge Reeve.

It is now under the superintendence of Hon. James Gould.

4. *Law School in Yale College.*

Instruction is given by the Hon. David Daggett, judge of the Supreme Court of Connecticut, and by S. J. Hitchcock, Esq. A course of Lectures is delivered by Mr. Daggett on all the subjects and titles of Common and Statute Law. The students have access to the College Libraries, and to a Law Library. Tuition \$75 per annum. Course of study occupies two years. Stu-

dents are however, received, for a shorter time. *Moot Courts* are regularly held. Number of students 21.

5. *Philadelphia, Pa.*

6. *Williamsburg, Va.*

Number of students 9.

7. *Charleston, S. C.*

8. *Lexington, Ky.*

John Boyle, LL. B. Professor of Law. Number of students 20.

## COLLEGES ON THE CONTINENT OF EUROPE.

The study of civil law was commenced in Bologna, Italy, in 425, by order of Theodosius the Great. Degrees were not conferred till 1140. Universities were early established at Parma, Padua, and other Italian cities. In Spain and Portugal, for several centuries, after the revival of letters, there were many flourishing Colleges. Several are now extinct. That at Lisbon had recently 1000 Students.

*University of Paris.*

This is one of the most ancient in Europe, being founded about the close of the 8th century. It was at first divided into *four nations*, arranged according to their country whatever might be their studies. Separate Faculties were formed at a later date. Theology first, then medicine, then Canon Law. Colleges were at first public dwellings for Students, afterwards Schools, then places for instruction. At the beginning of the 13th century, there were in the University of Paris, 30,000 Students. The first Degree of D. D. conferred was in 1150. On account of a dispute with the Queen Blanche, the Scholars dispersed all over Europe. Henry II, induced many to go over to England. The University was at first under clerical government. As the authority of the Pope declined, the secular power interfered, till the French Revolution, when the spirit of the Universities was found to be altogether at war with the spirit of the times. On the 17th of March 1808, the University of Paris was reorganized, of which all the Seminaries in France formed a part. It is now under the control of a Royal council of instruction in Paris. The university comprises *twenty six Academies*.

I. *Faculties*, viz. of Theology, Sciences, Law Medicine, Literature. Few of the Academies have more than 3 Faculties. The whole No. in France are 7 of Theol. (2 Protestant) 9 of Law; 10 of Sciences, 3 of Medicine; 23 of Literature, 52 in all. A *rector* is at the head of each Academy. A *Dean* elected from the Professors pre-

sides over each Faculty. To matriculate in Theology and Law a degree from the Faculty of Literature is essential; in medicine from the Faculties of Literature and Sciences. The Faculty of Sciences is divided into Mathematical and Physical. It is supported partly from fees, and partly from public funds.

II. *Colleges*. They are far more extensive than ours. They are 1. Royal, in part supported by Government. 2. Commercial, in part supported by towns. 3. Private. Boys are admitted to College at 8 years of age. They attend to the elementary studies, Lang. Math. Phil. &c. There are 34 Royal and 320 commercial Colleges—in which are 1700 teachers, with a fixed salary of \$200 each per ann.; dependent for the rest upon fees.

III. *Priate Establishments*. In these the same course is pursued as in the Colleges, on a small scale. The Principal must have a degree from the University.

IV. *Elementary Schools*. Studies are reading, writing, &c. There are 16 Inspectors, whose duties are most important. They are called to visit, inspect, reform abuses, report, &c. Very great exertions are now making in France to advance education. In 6 years from 1815, the number in the Primary Schools was increased 300,000.

### GERMAN UNIVERSITIES.

Names.	No. ins.	No. st.	Names.	No. ins.	No. st.
Berlin	86	1,526	Heidelberg	55	626
Breslau	49	710	Freyburg	35	556
Bonn	56	931	Basle	24	211
Konigsburg	23	303	Tubingen	44	827
Grieswald	30	227	Giesen	39	374
Halle	54	1,119	Marburg	38	394
Vienna	77	1,688	Gottingen	89	1,545
Prague	55	1,449	Jena	51	432
Elangen	34	498	Leipzig	81	1,384
Landshut	48	623	Rostock	34	201
Wurzburg	31	660	Kiel	26	238

Total—22 Universities; 1659 Instructors; 16,432 Students.

This list is for the year 1825. The In-

structers include the ordinary and extraordinary professors and teachers. The medical students form more than one fourth part of the whole. No individual is allowed to receive the title of M. D. till he has completed his three years' course at one of the universities. The Faculty of Law is divided into two departments, Roman and German Law. The Catholic part of Germany has between 14 and 15 millions of inhabitants, and 7 universities, with 6,100 students. Protestant Germany has between 15 and 16 millions, fourteen universities, with 10,000 students.

At Strasburg there is a seminary for educating Protestant clergymen, which has from 30 to 50 students. In the university of Berlin, as in that of Göttingen, there are four departments, theology, law, medicine, philosophy. There are between two and three hundred courses of lectures delivered annually at this university. Each course occupies four and a half months. The professors are chosen for life, but receive only half of their subsistence from a regular salary; the other half must be derived from personal exertion. *Dwight's Trav.*

#### Gymnasia.

These schools owe their modern origin to the Reformation. They are divided into two classes. *Private*, where the boys constantly reside under the eyes of their instructers. *Public*, where the youth reside in the city, and recite and attend lectures in the gymnasium. At the head of the school is a rector, and a vice rector. The instructers are divided into two classes. *First*, those who are qualified to lecture in the universities. The *second* must have a thorough knowledge of their particular department. The former instruct the students twelve, and the latter twenty-four hours per week. The boys enter these institutions from nine to thirteen years of age, and remain from five to seven years. Theological instruction is given twice a week, to which two hours are appropriated. The school is divided into six or seven classes. The great superiority of these schools result, *first*, from their exegetical mode of instruction; *second*, from the admirable subdivision of mental labour which is observable in all of them. One instructer, instead of having the whole circle of ancient languages assigned to him, has but one language, or even one or two authors in a language.

#### PRUSSIAN SCHOOLS.

They are entirely under the direction of government. No one is allowed to act as an instructer without a previous examination and a written permission. In 1826, there were more than 20,000 of these schools in the kingdom. For the education of instructers, one or more seminaries are

established in every province, and supported by government. Thus a uniform system of instruction is established throughout the kingdom. At these seminaries are taught geography, arithmetic, the German language, the *Bible*, the best mode of educating and governing children, &c. Every clergyman in Prussia is required to visit the school, or schools of his parish, and ascertain whether the teacher fulfils his duties. Every parent is required to send his children to school at six years of age. The school-house is erected by the parish. The instructer is supported in part by the parish, and by about 6 cents a month for each child from its parents. All the books are selected by the consistory, or church officers. The *Bible* is universally used.

#### GREAT BRITAIN.

*Oxford* has 19 colleges and 6 halls; a library of 500,000 printed volumes, with 30,000 manuscripts, and 3,000 students.—*Cambridge* has 12 colleges, 1,500 students, and 200,000 volumes.—*Edinburgh* has 1,700 students.—*Dublin*, 300 students.

#### THEOLOGICAL EDUCATION IN GREAT BRITAIN.

In the Episcopcal Establishment in England there is no regular system of instruction, by which a divine is trained to the duties of his profession. In both universities there are a few lectures delivered by the Divinity Professors, but these means are very limited, and attendance upon them in candidates for holy orders is quite irregular. Both law and physic, equally with theology, have their Professors and Lectures, but no man, is admitted to practise, till in another and an exclusive school, he has abstracted himself to a strictly professional education. But for church candidates there is no suitable and peculiar school. A few weeks' reading in some diocess will qualify a young man, who has passed through college, with ordinary attainments, to undergo an examination for deacon's orders, with the utmost ease.—This subject is now exciting considerable attention in England. It is proposed to set apart two or three colleges, at each of the Universities, exclusively for theological education: or, if that should be impracticable to found immediately an ecclesiastical University in some suitable part of the Kingdom, or that some new colleges be built at Oxford and Cambridge, for the reception of Divinity Students. Instead of either of these plans the late Professor Jardine of Glasgow, proposed that the Divinity Professors, at each University enter into some systematic arrangement, for the instruction of all who are intended for the church, and who shall give testimonials to the Bishop, who examines them, that they

have passed satisfactorily through the classes.

*Academies of the Dissenters.*

The exclusive character of the two great Universities, early gave rise to various literary and theological institutions among the Dissenters. Oliver Cromwell established, in his Protectorate, a third college at Durham, of which he appointed Richard Frankland, a Cambridge student, Vice President. The restoration of Charles obliged Frankland to retire. He soon established at Rathmes in Yorkshire, a private theological academy. He died in 1698. He educated more than 300 students. Mr. Timothy Jollie succeeded him, and the academy was removed to a place near Sheffield. In the year 1700, he had 26 students. He died in 1714. At Taunton was another academy, instituted about the same time with the former, under the care of Rev. Matthew Warren. He was succeeded by the Rev. Stephen James, who had two assistants. At Shrewsbury was a third Institution, of more celebrity, than either of the preceding: a fourth was established at Hoxton square, near London. A fifth Seminary was in London; one of its first tutors was Isaac Chauncey, son of President Chauncey, of Cambridge, N. England. Other academies were established, temporarily at Exeter, Bridgewater, Coventry, &c. Among the most distinguished tutors were Theophilus Gale, Thomas Vincent, Matthew Henry, &c.

Flourishing academies now exist at Hoxton, Bristol, Homerton, and several other places. At Homerton, the Rev. John Pye Smith D. D. is the principal Instructor.—He is very favourably known in this country as well as in England as a theological writer. We have seen the course of studies at the Institution. It is of a highly respectable character. Rev. Henry Forster Burder is one of the instructors at Hoxton.

**SCOTLAND.**

In Scotland, the students enter a Divinity course after an attendance of four years at the classes of Philosophy and Literature. This course extends through four years, and if interrupted, six years. During two of these, however, the attendance may be irregular, the students being required to attend only for a few days each year. This indulgence is allowed, in order that the students may perform the office of private tutors in families. No examinations are required, during the long course of attendance, and the few professional discourses, which may, or may not be prepared by those who deliver them, are a very unsatisfying proof, of talent, or industry. At some institutions personal attendance is almost entirely optional. At Glasgow, a more thorough course is pursued, by the Rev. Dr.

McGill, the present Professor of theology. The number of students is not far from 200, and the session consists of six months.—The students are divided into two classes, Junior and Senior. To the Junior class, Lectures are delivered on the evidences of Christianity, Inspiration, &c. Essays are written by each member of the class, criticised by the Professor, and afterwards read publicly. Each student also delivers a homily every term. The Professor meets in private each student, and gives him instructions and admonitions.

The senior division consists of students of the second, third, and fourth years of attendance. The course of lectures extends over three sessions. Each session, however, has such a part of the entire system, as forms a whole within itself. Lectures are given in the *second year*, on the several duties of a student of theology, his dangers, temptations, proper dispositions of heart, &c. They then attend to the critical study of the scriptures. The lectures are then directed to the statement of the doctrines and duties of Christianity. Essays, private examinations, &c. are required. The *third year* the same course is continued. The students of the *fourth year* prepare for their *trials* before the Presbyteries. There is great activity and industry in this Theological School. The business of teaching, on an average, occupies three hours each day.

**QUARTERLY LIST**

**OF ORDINATIONS AND INSTALLATIONS.**

Rev. JOSEPH P. FESSENDEN, inst. pastor, Cong. South Bridgeton, Maine. Feb. 10, 1830.  
 Rev. EBER CARPENTER, ord. pastor, Cong. York, Me. Feb. 17.  
 Mr. LEWIS E. CASWELL, ord. evang. Bap. Sanbornton, New Hampshire. Dec. 31, 1829.  
 Rev. WILLIAM M. CORNELL, ord. evang. Cong. Exeter, N. H. Jan. 19, 1830.  
 Rev. WILLIAM HUTCHINSON, ord. pastor, Cong. Bethlehem, N. H. Jan. 27. Associated church of Bethlehem and Whitefield.  
 Mr. W. A. WHITWELL, ord. pastor, Unit. Walpole, N. H. Feb. 3.  
 Mr. CALEB B. SHUTE, ord. pastor, Bap. Dunstable, N. H. Feb. 25.  
 Rev. ANDREW RANKIN, inst. pastor, Cong. Salisbury, N. H. March 4.  
 Rev. GEORGE PUNCHARD, ord. pastor, Cong. Plymouth, N. H. March 11.  
 Rev. EZRA FISHER, ord. pastor, Bap. Cambridge, Vermont. Jan. 20, 1830.  
 Rev. AUSTIN HAZEN, inst. pastor, Cong. Hartford, Vt. Feb. 3. North Church and Society.  
 Rev. LUCIUS L. TILDEN, ord. pastor, Cong. West Rutland, Vt. March 17.  
 Rev. BENJAMIN PITMAN, inst. pastor, Cong. Putney, Vt. March 3.  
 Rev. JAMES SANFORD, inst. pastor, Cong. Gill, Massachusetts. Dec. 26, 1829.  
 CORMAC JOSEPH CONNOLLY, rec'd. order of Priest. Rom. Cath. Boston, Mass. Jan. 15, 1830.

Rev. CHRISTOPHER T. THAYER, ord. pastor, Unit. Beverly, Essex co. Mass. Jan. 27. 1st. Cong. Soc.

Rev. JOHN S. C. ABBOT, ord. pastor, Cong. Worcester, Worcester Co. Mass. Jan. 28. Cal. ch. and Soc.

Rev. DANIEL CHESSMAN, recog. pastor, Baptist, Lynn, Essex co. Mass. Feb. 4.

Rev. ROBERT F. WALCUT, ord. pastor, Unit. Berlin, Mass. Feb. 10.

Mr. JAMES W. THOMPSON, ord. pastor, Unit. Natick, Mass. Feb. 17.

Rev. JOSEPH M. DRIVER, inst. pastor, Bap. Brookline, Mass. March 25.

Mr. HERSEY BRADFORD GOODWIN, ord. c. pastor, Unit. Concord, Mass. Feb. 17.

Mr. H. C. SKINNER, ord. evang. Bap. Sandisfield, Mass. Feb. 20. Grad. Th. Sem. Hamilton, N. Y.

Rev. WILLIAM H. BEECHER, ord. pastor, Cong. Newport, R. I. March 25.

Rev. THOMAS ROBBINS, inst. pastor, Con. Stratford, Connecticut. Feb. 3, 1830.

Rev. BARNABAS PHINNEY, ord. Lisbon, Hanover Soc. Conn. March 3.

Rev. SPOFFORD D. JEWETT, ord. pastor, Griswold, Conn. Feb. 3.

Rev. AZARIAH CLARK, inst. Cong. Colebrook, Conn. March 10.

Rev. BURR BALDWIN, inst. pastor, Cong. New Hartford, Conn. Feb. 17.

Rev. CHARLES A. BOARDMAN, inst. pastor, Cong. New Haven, Conn. March 14.

Rev. JOSEPH MYERS, inst. pastor, Presb. Brockport, New York. Jan. 13, 1830.

Rev. JOHN CLARK, inst. pastor, Presb. Scipio, N. Y. Feb. 1.

DAVID W. ELMORE, ord. evang. Sandlake, N. Y. Feb. 3.

Rev. Mr. BUTTS, ord. pastor, Presb. Western, Oneida Co. New York. March 9.

Mr. HUDSON, ord. evang. Scipio, N. Y. Feb. 3.

Rev. ELIJAH PHELPS, inst. pastor, Presb. Geneva, N. Y. Feb. 11.

Mr. HARVEY B. DODGE, ord. evang. Bap. Plattsburgh, N. Y. Feb. 11.

Rev. SAMUEL W. BRACE, inst. pastor, Presb. Skeneatiles, N. Y. Feb. 17.

Rev. WILLIAM R. WHITTINGHAM, instit. rector, Epis. Orange Place, New Jersey. Dec. 18, 1829.

Rev. BENJAMIN HOLMES, instit. rector, Epis. Morristown, N. J. Jan. 30, 1830.

Mr. GEORGE P. GIDDINGS, adm. deacon, Epis. Germantown, Pennsylvania. Jan. 24, 1830.

Mr. MATTHEW H. HENDERSON, ord. deacon, Epis. Philadelphia, Pa. March 7.

Mr. JOHN A. ADAMS, adm. deacon, Epis. Staunton, Virginia. Dec. 6, 1829.

Rev. EBENEZER BOYDEN, adm. priest, Epis. Staunton, Va. Dec. 6, 1829.

Rev. C. DUSSER, adm. priest, Epis. Antrim Parish, Va. Dec. 29.

Rev. Z. H. GOLDSMITH, adm. priest, Epis. Portsmouth, Va. Jan. 10, 1830.

Mr. JOHN BATEMAN, ord. evang. Bap. Piedmont, South Carolina.

Rev. DAVID WRIGHT, ord. evang. Presb. Monroe co. Mississippi. Jan. 19, 1830.

NATHAN ARNETT, set apart evang. Bap. Rock Spring, St. Clair, Illinois. Jan. 24, 1830.

Rev. CHARLES PHILLIPS, inst. pastor, Greenup co. Kentucky. Jan. 8, 1830.

Rev. HENRY T. KELLEY, inst. pastor, Presb. Kingsville, Ashtabula co. Ohio. Oct. 7, 1829.

Rev. WILLIAM O. STRATTON, inst. pastor, Presb. Canfield and Ellsworth, Ohio. Jan. 27, 1830.

Rev. CALEB BURBANK, inst. pastor, Madison and Unionville, Geauga co. Ohio. Jan. 27.

Mr. ZACHARIAH MEADE, adm. deacon, Epis. Alexandria.

*Whole number in the above list, 55.*

#### SUMMARY.

		STATES.
Ordinations . . . .	23	
Installations . . . .	20	Maine . . . .
Institutions . . . .	2	New Hampshire . . . .
		Vermont . . . .
		Rhode Island . . . .
Pastors . . . .	34	Massachusetts . . . .
Col. Pastor . . . .	1	Connecticut . . . .
Evangelists . . . .	9	New York . . . .
Priests . . . .	4	New Jersey . . . .
Deacons . . . .	4	Pennsylvania . . . .
Rectors . . . .	2	Virginia . . . .
		S. Carolina . . . .
		Mississippi . . . .
		Illinois . . . .
		Kentucky . . . .
		Ohio . . . .
		DATES.
Episcopal . . . .	9	1829 October . . . .
Unitarian . . . .	5	December . . . .
Roman Catholic . . . .	1	January . . . .
Not designated . . . .	4	February . . . .
		March . . . .
		Not designated . . . .

#### QUARTERLY LIST

OF

#### DEATHS

*of Clergymen and Students in Theology, and Missionaries.*

Rev. NATHANIEL WEBSTER, at. 81, Cong. Portland, Maine. March 8, 1830. pastor 1st ch. Biddeford.

Rev. DAVID GOODALL, at. 80, Littleton, New Hampshire. Settled minister over 20 years in Halifax, Vt. Graduate of Harvard Coll.

Rev. SMITH MILES, at. 65, Epis. Chatham, Connecticut. Feb. 1830.

Rev. JOEL WILCOXON, at. 65, Meth. Stratford, Conn. Jan. 30.

Rev. JOHN LANGDON, at. 40, Bethlehem, Conn. Feb. 28.

Rev. ISAAC WILKINS, West Chester, West Chester co. New York. Feb 6, 1830.

ELIAS HICKS, at. 82, of the Soc. of Friends, Jericho, Long Island, N. Y. Feb. 27.

Rev. JOSEPH S. CHRISTMAS, at. 27, Presb. New York city, N. Y. March 14. Pastor of Bowery ch.

Rev. AMASA BROWN, at. 76, Bap. Hartford, N. Y.

Rev. JOHN SELLON, Epis. Albany, N. Y. March 2. For 7 yrs. pastor Epis. ch. N. Y.

Rev. JOSEPH CLARKSON, at. 65. Lancaster, Pennsylvania. Jan. 25, 1830.

Rev. CHRISTIAN NEWCOMB, at. 82, German Methodist Hagerstown, Maryland. March 10, 1830. For many years, Bishop of the German Meth. Soc.

Rev. JOHN ALLEN, at. 71, Baltimore, Md. March 16. Prof. Math. Un. Maryland.

Rev. JOHN FLETCHER, Meth. Richmond, Virginia. Jan. 5, 1830. Local Minister.

Rev. WILLIAM P. MARTIN, et. 85, Meth. near Lynchburg, Va. Oct. 30, 1829.

Rev. MICHAEL SWAIN, Guilford co. North Carolina. Jan. 9, 1830.

Rt. Rev. (BISHOP) RAVENSCROFT, et. 58, Epis. Raleigh, N. C. March 5.

Rev. SAMUEL NEWTON, Bap. Antauga co. Alabama. At the Residence of Mr. James Newton.

Rev. FATHER HILL, Cath. Cincinnati, Chio. Vicar gen. Bishop of Cincinnati.

*Student in Theology.*

Mr. JOHN OTIS PAYSON, Andover, Mass. Jan. 24. Memb. jun. class Th. Sem. Andover. Native of Pomfret, Conn. Grad. Yale Col.

*Whole No. in the above list, 20.*

AGES.		SUMMARY.	
		STATES.	
From 20 to 30	1	Maine	1
30 40	1	New Hampshire	1
40 50	1	Massachusetts	1
50 60	1	Connecticut	3
60 70	3	New York	5
70 80	2	Pennsylvania	1
80 90	5	Maryland	2
Not specified	7	Virginia	2
Sum of all the ages specified	966	North Carolina	2
Average age	69	Alabama	1
		Ohio	1
DENOMINATIONS.		DATES.	
Congregational	1	1829 October	1
Presbyterian	1	1830 January	5
Baptist	2	February	4
Episcopal	3	March	6
Methodist	3	Not specified	4
German Methodist	1		
Friends	1		
Roman Catholic	1		
Not specified	6		
Student in Theology	1		

## OPERATIONS OF THE AMERICAN EDUCATION SOCIETY.

### REPORTS OF AGENTS.

*From the Rev. Franklin Y. Vail, Secretary of the Western Agency of the American Education Society.*

*Cincinnati, March 31, 1830.*

To the Directors of the Am. Ed. Soc.

Dear Brethren and fellow laborers in the Gospel.

In presenting you with a brief view of that part of the great enterprize intrusted to my special supervision, it will not be expected that I should be able to report, that in a few months any great things have actually been accomplished for the Education cause at the West: and yet it is my privilege to say, that the work has commenced under auspices, which should excite gratitude and thanksgiving, for the past, and inspire increasing zeal and faith, prayer and activity in future. Every day since my entrance into this great Valley and especially since my particular connexion with this important undertaking, has deepened my convictions of the magnitude and the urgent necessity of the work. The fact that hundreds of our Churches are seeking in vain for Pastors; and hundreds of thousands of the destitute and perishing, are famishing for the bread and water of life; the fact that infidelity, and error, and crime, are rapidly preoccupying these wide spreading fields of labour, and multiplying the difficulties in the way of their future

occupancy; and the fact that the increase of our population is fast surpassing the increase of our Ministers, and the means of moral improvement, are to me no longer distant objects of contemplation, but living, and painful realities of every day's observation. To bring this great enterprize in which we are engaged the more fully before the Western Churches, it was one of my first objects to prepare a brief view of the principles, plans, and operations of the Am. Ed. Soc. for the Christian Journal. Since the appointment of our Board of Agency, my attention has been directed to the selection of suitable young men for the Ministry—to the increase of our funds,—and to a careful supervision over our young men. As it was the opinion of our Brethren here, as well as my own, that our success in drawing forth the resources of the western Churches would depend much upon the number of their needy sons, actually sought out, and placed in a course of training for the Ministry; I have devoted much time and pains to this part of my work. In travelling a distance of 1500 miles through some parts of Kentucky, Indiana, and Ohio, upwards of 50 young men of promise have come to my knowledge most of whom I have had the opportunity of seeing—and the majority of whom will probably at least attempt a course of study, preparatory to the Ministry. How many will do this cannot yet be determined.

Eight or ten have already commenced a course of study in this city at their own expense, who now promise well, and will probably in the fall apply to our Board for aid. While in the city at different times I make it a special object to have frequent intercourse with them—and to develope and improve their intellectual and religious characters. Several other young men in other places have commenced, or are about to commence study. From all the information already obtained on the subject I am led to believe that from 50 to 100 young men of promise will be found at the West during the present year, most of whom will need, to a greater or less extent the patronage of the Am. Ed. Soc.

*Collection of Funds.* While this subject has not been my prominent object, yet this important work has not been entirely neglected. About \$1200 may, by the blessing of God, be expected from several Societies and Individuals, visited by me, though but a small part of it has yet been collected. The particular items you will find in another place. Besides the above amount it will be encouraging for you to know that a good brother whom I have seen—Mr. \* \* \* \* \* \* \* \* \* \* \* \* \* \* \* has by will appropriated one third of his property, or about \$2,000 to the use of the Am. Ed. Soc. and the same sum to two other kindred Institutions. The disclosure of such facts in this moral wilderness cannot fail to inspire feelings of gratitude to God, while it will excite the pleasing hope that not a few of the friends of Zion here, provoked to love and good works by the example of their fathers, will be found devising liberal things for the cause of Christian benevolence.

*Deep interest in the Am. Ed. Soc.* Probably no Branch of the christian enterprize which has been presented before the western churches and Ministers has excited so deep and lively an interest, and secured so cheerful a cooperation as the cause of education. Our Ministers and Churches know by most painful experience what is meant by the *urgent demand* for laborers in this great western valley. In traversing these waste places of Zion how often have our hearts bled, in finding famishing numbers of the Redeemer's family who had not enjoyed a communion season, some for two, some for five, and others for ten years. Yes, dear brethren, our eyes have witnessed this distressing and almost incredible famine of the word of God. Nor will the wants of our country appear less affecting to you, than to us, when we tell you of the two great States of Mississippi and Louisiana through which I have travelled, embracing a territory one third larger than the whole of New England, with her 1000 enlightened Ministers, containing a population of 500,000 souls with but twelve or fourteen Presbyterian, and a small number

of other Preachers to break to them the bread of life;—when we tell you of the western section of Louisiana, a region of inexhaustable fertility 200 miles long and 100 broad, thickly populated, without a single Presbyterian Minister—and when we point you to 12 adjoining counties in our own beloved State of Ohio with her million of inhabitants, without a single Preacher of the gospel of our denomination, and but very few of any other;—in view of such facts which are constantly before our eyes and with which I might fill my sheet, it is impossible for our Churches and Ministers not to feel an absorbing interest in the great work of multiplying Laborers for this wide spreading and whitening harvest of the Lord; and when they listen to the solemn pledge of the Am. Ed. Soc. that by the help of God they will extend the hand of assistance to every young man in the United States of suitable character who is desirous of entering the gospel Ministry—their sinking spirits revive—they thank God and take courage—they confidently hope for the perpetuity and increase of our churches—for the salvation of our country and the conversion of the world. The peculiar features of the Am. Ed. Soc. seem to call forth a spontaneous and almost uniform expression of approbation from the friends of religion wherever made known at the West. The loaning system, with the smallness of appropriations, presenting the most powerful motives to industry, economy and self denial; and the plan of high accountability, and of pastoral supervision, are regarded generally as having a peculiar adaptation to the wants and characters, and future usefulness of these young men at the West. I have full confidence that the more these principles are canvassed the more highly they will be appreciated, and approved.

*Pastoral Supervision.* No part of my work has pressed upon my spirit with such absorbing, and I hope profitable interest as that of laboring by personal intercourse to elevate the standard of holiness among our young men. Never do I feel so deeply that I am standing on holy ground as when I enter the closet with these beloved youth, and affectionately inquire into the state of their souls—urging the indispensable necessity of preeminent holiness to their happiness and usefulness in the arduous and responsible work—and commanding their souls to the care and grace and fellowship of the Lord Jesus Christ by a parting prayer; and the meltings of soul, the tenderness of conscience, the expressed purposes of renewed consecration to God, and the grateful acknowledgements made for these pastoral visits, which have characterized such interviews, have inspired the hope that these delightful labors have not been in vain in the Lord—and that a

race of men are now training up whose spirit, and faith, and zeal shall never cease till the gospel is published to every creature. But while we labor to raise the standard of personal piety among our prospective Ministers, how much do we need the return of apostolic zeal and self denial, of enterprise and fidelity among those who are already the official ambassadors of Christ, and charged with a commission to evangelize the world! If a little band of helpless and hated disciples, baptized into the spirit of their Divine Redeemer could so speedily extend the triumphs of the Cross over the civilized world, how speedily might the latter day glory be ushered in if every Minister of Christ now in the field were *a flame of fire*—were imbued with the spirit of Prophets, Apostles, Martyrs and Confessors.

Churches and Ministers at the West are prepared to feel, and do deeply feel, that Bibles and Tracts, and Sabbath Schools, and religious newspapers, and all other means of moral improvement, however important, will do but little to bring the millions of our new settlers under the appropriate influences of the gospel, without the aids of an enlightened and pious Ministry. Our Institution is now felt to be of *fundamental* importance; that though too much has not been done for other Benevolent Societies, far too little has been done for this; and that whatever other Institution shall in future perform *but a part of its appropriate work*; this ought, and must *perform it all*. How great, dear brethren, is our responsibility and happiness in having committed to our hands the glorious enterprise of training so many sons of the Church for the holy Ministry—an enterprise which if it be accomplished, (and who can endure the thought of its failure) shall make our Wilderness to bud and blossom as the Rose, and which we may hope will send the gospel to every creature, before the close of the present century.

The following are the items of funds paid in already, and to be paid into the Treasury of this Board according to present expectation.

From F. Y. Vail, Temporary Scholarship, \$75 per. ann. for 7 years . . . . .	\$525,00
John Ambler, Springfield, Ohio, a Note payable in July 1830 . . . . .	55,00
Subscription of married Ladies' Sewing Society of Cincinnati for Educating Young men of the West for the Ministry Aux. to Am. Ed. Soc. . . . .	200,00
Indiana Branch of the Am. Ed. Soc. . . . .	120,00
Mr. Luther Halsey, an annual appropriation if he had lived . . . . .	60,00
Madison Male and Fem. Ed. Soc. . . . .	50,00
Dayton Male and Fem. Ed. Soc. . . . .	80,00
Buck Creek Male Ed. Soc. . . . .	20,00
Urbana Fem. Ed. Soc. . . . .	20,00
Troy Male and Fem. Ed. Soc. . . . .	50,00
Piqua Male Ed. Soc. . . . .	14,00
Mr. John Ambler, Springfield . . . . .	6,00
	<hr/>
	\$1200,00

The following gentlemen constitute the Board of Agents of the American Education Society at Cincinnati.

Rev. Elijah Slack, *Chairman*. Rev. David Root, Rev. Lewis Howell, Rev. Benj. Graves, Thomas L. Payne, Dr. James Warren, Stephen Burroughs, Esq. Mr. Nathan Baker, *Treas.*, Samuel Newell, Esq., and Rev. Franklin Y. Vail, *Secretary*.

*Executive Committee*—Rev. Messrs. Root, Vail, and Mr. Nathan Baker.

*Quarterly Meetings* of the Board are held *four weeks previous* to the 2d Wednesday of January, April, July, and October.

*Examining Committee*—Rev. Joshua L. Wilson, D. D., Rev. Professor Beckwith, and Rev. David Root.

The *Cincinnati Presbytery*, at a late meeting, after hearing Mr Vail on the organization, objects, claims, and operations of the American Education Society, voted to recommend the Society to the attention and patronage of the churches.

#### INDIANA EDUCATION SOCIETY.

A Society with the above name was formed Jan. 27, 1830, at Hanover, Jefferson co. Indiana, Auxiliary to the American Education Society. A letter from the Rev. John Finley Crow, Cor. Secretary, dated Hanover, Feb. 18, 1830, containing official notice of the formation of the Society, states;

"The meeting was attended by a number of clergymen, and also by the agent of the American Education Society, Mr. Vail.—After an appropriate address by the agent, the constitution was subscribed by nine life members, and by a number of annual subscribers, with different sums, making altogether \$116. We expect Auxiliary Societies to be formed through the State."

The Board of Directors of the Parent Society has recognized the Indiana Education Society as a Branch. The following are the officers of the Society.

Jeremiah Sullivan, *President*. Burr Bradley, Judge Goodlet, James Blake, *Vice Presidents*. John F. Crow, *Secretary*. Williamson Dunn, *Treasurer*. John M. Dickey, James H. Johnston, Samuel Gregg, Leander Cobb, Tilly H. Brown, Ashbell S. Wells, Calvin Butler, Andrew Wylie, D.D. James Crawford, Martin M. Post, James Wier, Samuel Smock, Victor King, Thomas Stephens, Samuel Ryker, *Directors*.

*Executive Committee*—Messrs. Johnson, Brown, Dunn, Smock, and Crow.

*Annual Meeting*—at Madison, on the day previous to the meeting of the Synod of Indiana, in October next.

#### WESTERN RESERVE BRANCH.

Letters have been received from the Rev. Ansel R. Clark, whose successful agency within the limits of this Branch were mentioned in our last number, dated Feb. 13, March 13, and April 17. He has attended the meetings of several Presbyteries, preached in the towns of Morgan, Rome, Austinsburgh, Salem, Kingsville, Unionville, Madison, Geneva, Harpersfield, Claridon, Mesopotamia, Farmington, Euclid, and Ellyria; and formed Education Societies among the ladies, and Agricultural Education Societies among the gentlemen, of nearly all the towns visited. Resolutions were passed by the Presbyteries of Grand River and of Trumbull, warmly recommending the American Education Society to the patronage of the churches. A number of young men were encouraged by Mr. Clark to seek an education for the ministry. Six in one town were found, the fruits of a late revival of religion, most of whom, it was hoped, would enter upon a course of study. In several instances the churches evinced a high degree of liberality. In Austinsburgh, the subscriptions of various kinds amounted to \$141 50.

It is not the least of the many mercies which Mr. Clark has experienced in this agency, that his preaching and labours while at Hudson, were evidently blessed to a number of students in the Western Reserve College. An attention to religion commenced in the College while he was there, which was followed by the hopeful conversion of several young men. This is the only revival of religion in a College, which we remember to have noticed the present year.

#### AGENTS IN NEW ENGLAND.

The Rev. Messrs. Cogswell, Little, and Young have been actively employed during the last quarter in Massachusetts, and

adjoining portions of New Hampshire; the Rev. Mr. Cogswell, in Middlesex, and Berkshire, and Worcester counties. The Rev. Mr. Little, in a part of New Hampshire, and in Barnstable and Worcester counties, Ms.; and the Rev. Mr. Young chiefly in New Hampshire. The result cannot be minutely given in this number, but will be presented hereafter. One thing, however, is more and more evident, that ministers and churches throughout New England are convinced that greater efforts, than have ever yet been made, are demanded in behalf of the American Education Society and of other similar societies, if the country is not to be given up to superstition, infidelity, and ruin. As one proof of this remark, we subjoin the following resolutions of the *Hampden Association* of Ministers in Massachusetts.

“At a regular meeting of the Hampden Association at Middle Granville, Feb. 9, 1830, the Rev. Mr. Young, an agent of the American Education Society, having presented the objects and urgent claims of the American Education Society, after deliberation it was unanimously

“*Resolved*, 1—That we consider the American Education Society to be one of the most important of the benevolent institutions of the day, and that its prosperity is essential to the promotion of the best interests of the church.

“*Resolved*, 2—That, in our opinion, this particular object of religious charity has received less attention in Hampden county than it deserves. And we recommend that each member of this body bring the claims of the American Education Society prominently before the people of his charge, at least once in each year.

“*Resolved*, 3—That a committee of three be appointed to devise such measures, with reference to the formation of a County Society, Auxiliary to the American Education Society, as they shall judge expedient, and to report their proceedings to the next meeting of this body.

“*Resolved*, 4—That this Association take into consideration, at its next meeting, the expediency of supporting a Beneficiary ourselves, under the auspices of the American Education Society.

“The Rev. Mr. Cooley, Rev. Dr. Osgood, and Rev. Mr. Clarke were chosen the committee under the third resolution.

“**TIMOTHY MATHER COOLEY, Mod.**

“A true copy of Minutes,  
“Attest, DORUS CLARKE, Scribe.”

## QUARTERLY MEETING OF THE BOARD OF DIRECTORS, HELD IN BOSTON, APRIL 14, 1830.

Appropriations were made at this meeting to 421 Beneficiaries, including 23 new applicants, amounting to \$7,536; which is the largest sum ever appropriated in one quarter by the Society and its Branches. The young men assisted belong to 8 Theological Seminaries, 14 Colleges, and 38 Academies or private Schools. Although there has been an increase of donations the past quarter, the pecuniary wants of the Society are exceedingly pressing, and the treasury remains deeply in debt.

## Uniform Appropriations.

The following important vote was unanimously adopted, and is henceforth to be regarded as a rule of the Directors.

"Whereas, it appears evident, after mature reflection, that the interests of the American Education Society will be promoted by a further extension of the principle of *uniformity* in making appropriations to Beneficiaries, so that the amount granted shall be the same, in each stage of education, and in all seminaries of learning,—

"Voted—That the annual amount of appropriations to young men under patronage, in all the stages of their education, shall hereafter be seventy-five dollars; of which, eighteen dollars shall be appropriated for each quarter ending in July and October; nineteen dollars for the quarter ending in January, and twenty dollars for the quarter ending in April: except that, in the first stage, while young men are fitting for College, there shall be a reduction of five dollars from each quarterly appropriation, in cases where tuition is gratuitously afforded; and in any stage of their education, where both the board and tuition are furnished gratuitously, the quarterly appropriation shall be ten dollars."

## General Agent for raising Funds in New England.

The Board of Directors, at an adjourned meeting, adopted the following resolutions.

"Whereas the great and increasing want of funds to carry forward the extended operations of this Society requires that systematic and persevering exertions be made to obtain pecuniary contributions;—Therefore, with a view to the more effectual prosecution of this object,

"Voted—That the Rev. William Cogswell be appointed General Agent of the American Education Society, having for his particular field of labor the New England States.

"Voted—That in the employment of any other agents in New England, for raising funds, the General Agent shall be consulted in regard to their fields of labor.

## OPERATIONS OF OTHER EDUCATION SOCIETIES.

The Education Register of the Board of the General Assembly of the Presbyterian Church for April states—

"The Board have now under their care forty-three young men, who are pursuing their studies with a view to the gospel ministry. They are in different stages of preparation for the great work to which they have devoted their lives."

Ten persons are mentioned who have each engaged to pay the Board \$100 annually.

## Receipts into the Treasury of the American Education Society and of its Branches, from Jan. 1st to March 31, 1830.

## DONATIONS.

Boston, Yo. Men's Aux. Ed. So. by L. S.	
Cragin, Treas.	150 00
From Emily Higgins	7 00
From a Friend	2 00
Bradford, 1st par. by Jesse Kimball	2 50
Berlin Fem. Ed. Soc. by Miss Fay, Pres.	4 29
Berkshire Aux. Ed. So. as per memo. annex.	
(recd too late for insertion this quarter)	
Essex Co. Aux. Ed. So. from Jos.	
Adams, Tr. as follows, viz.—	
By Rev. Henry Little, Agent	85 00
Salem, Lad. Aux. Ed. Soc. by Miss	
Ann Batchelder, Treas. towards	
the Un. Temp. Scho. thro' Rev.	
W. Cogswell, Agent	34 30
Danvers So. Society	95 00
Newburyport Circle of Industry, first	
semi-ann. pay't on ac. Lad. 1st	
Tem. Scho. by Miss Mary Greenleaf, Treas.	37 50
From Rev. Mr. Little, Agent	250 34
Do. Mr. Adams	32 20
Salem, from a Fem. Circle for Prayer,	
by Miss Ann R. Bray, Sec.	5 00
Salem, fr. do. by Miss S. Dennis, Sec.	5 00
Marblehead Fem. Ed. Soc. by Miss	
Henrietta Dana, Pres't	21 00
Andover, by Mr. Foster and members	
of his family	3 50
From Edw. W. Hooker	75
By Rev. John K. Young, Agent, viz.	
Beverly 31, Buxford 14 50, Topsfield 50 46 00	
From Rev. H. Little, bal. of his coll. 58 49—675 08	
Fitchburg, fr. Rev. R. A. Putnam, half coll.	
at Mon. Concert in 1829	20 84
Do. Female Edu. Society, by Mr. P.	1 79
Do. a Friend, by do.	3 00
Hampshire Co. Depos. fr. Ezra Starkweather, of Worthington, by D. S. Whitney	5 00
Hampshire Co. fr. Rev. J. K. Young,	
Agent, viz.	
Palmer 7, Ludlow 4 25, Chester	
27 10, Russell 11 99	50 34
Montgomery 4 58, E. Granville 9 25	13 83
Southwick, of which 12 50 is in part	
to cons. Rev. CALVIN FOOTE	
a Life Mem. by members of his	
Society	19 00
Blandford, of which 40 dls. is to con.	
Rev. DORUS CLARKE a Life	
Mem. by mem. of his Cong.	50 66
Mid. Granville 8 00, Tolland 17 50,	25 50
West Springfield, Agawam Par. to	
con. Rev. REUBEN S. HAZEN	
a Life Mem. viz. by Dea. T. Allyn \$20; oth. mem. of his So., \$20 46 00	
Ludlow Ed. Soc. by Alva Sykes, Tr.	11 60—210 93
Mason, N. H. Ed. Soc. by T. Wilson, Tr.	11 50

<i>Moffit's Store, N. Y.</i> from Paul Roberts, by Willis & Rand	5
<i>Middlesex Aux. Ed. Soc.</i>	
<i>Groton</i> , by Lad. of the So. of Rev. J. TODD, to cons. him a L. Mem. 40 00	
<i>Dracut Fem. Char. So.</i> to con. Rev. SYLVESTER G. PEIRCE a Life Member 40 00	
<i>Lincoln</i> , fr. Lad. by Rev. Mr. Demond 4 50	
<i>From E. P. Mackintire, Tr. viz.</i>	
<i>West Cambridge, Branch</i> 8 87	
<i>Stoneham Reading Society</i> 12 09	
<i>Charlestown Rel. Ch. Society</i> 20 00	
Balance in Treas. of the Aux. 58 63	
<i>From E. P. Mackintire, Tr. by Rev. Wm. Cogswell, Agent, viz.</i>	
<i>South Reading</i> , fr. Mrs. Sarah S. Yale tow. S. Reading Temp. Schol. 10 00	
<i>Reading</i> , fr. Mr. John Damon, tow. Read. W. Par. Temp. Schol. 13 00	
Do. fr. Mrs. Rhoda Richardson do. 13 00	
<i>Brighton</i> , fr. Rev. GEO. W. BLAGDEN, to constitute him a Life Mem. of Co. Society 10 00	
<i>Stoneham</i> , fr. individ. to cons. Rev. JOSEPH SEARLE, a Life Mem. of Co. Society 10 00	
<i>Sherburne</i> , from Aaron Coolidge, Tr. Aux. Education Society 26 00	
Do. fr. Master H. & Miss M. Wenzell 1 00	
<i>Marlboro'</i> , from Heman Seaver, of which 10 dols. is to cons. Rev. SYLVESTER F. BUCKLIN a Life Memb. of the Co. Society 15 00—282 0	
<i>Norfolk Aux. Ed. So.</i> from Rev. John Codman, Tr. 164 70	
From do. of which 40 dls. is to cons. Rev. JOSIAH BENT, of Wey- mouth a Life Member 100 00	
From Rev. John Codman, Treas. 20 00—281 7	
<i>New York</i> , fr. Hon. Richard Varick 100 0	
From Presb. Branch of Am. Ed. Soc. 700 0	
<i>South Mass.</i> Aux. Ed. Soc. from Dea. Morton Eddy, Trens. 200 00	
From do. of which 85 23 is from the town of Middleborough 150 00	
Fr. do. by Rev. Henry Little, Agent* 152 43	
<i>Troy</i> , from Lad. of 1st Cong. Ch. and Society, to cons. Rev. THOMAS M. SMITH a Life Member, by M. C. Durfee 40 00	
<i>Easton</i> , fr. Gen. SHEPARD LEACH to con. himself and his wife, Mrs. — LEACH, Life Members 200 00—742 43	
<i>Worcester Co. Aux. Ed. So.</i> —	
<i>Worcester</i> , from Miss Rachel Heard, Sec. of Temp. Aux. Ed. Soc. 10 00	
<i>Phillipston</i> , Fem. Char. Soc. by Miss L. Sophia Gould, Tr. 5 00	
From Rev. Wm. Cogswell, Ag. viz.	
<i>Berlin</i> , from a Friend ,50—do. 25 75	
<i>Westboro'</i> , from James Longley, Tr. of Westb. Temp. Sch. 1st pay't 75 00	
<i>Northboro'</i> coll. in Bap. meet. house 7 92—98 67	
<i>Waynesboro'</i> , Geo. from W. Urquhart 7 75	
<i>Waterford</i> , N. Y. fr. Rev. Eben. Cheever, by Ladies of his Society 33 33	
<i>Westminster</i> , from a Friend 1 00	

\* The sum necessary to constitute the following Clergymen Honorary Life Members of the American Education Society, 40 dols. each, is included in the three preceding amounts.

Rev. FRANCIS HORTON, Dartmouth, Ms. by Ladies and Gentlemen of his Society—Rev. WILLIAM GOULD, Fairhaven, Ms. by Ladies' Ed. Soc. of his Parish—Rev. JOSHUA BARRETT, Plympton, Ms. by Members of his Society, and that of the Rev. S. Holmes of New Bedford—Rev. ELIJAH DEXTER, Plympton, Ms. by members of his Society, and that of the Rev. S. Holmes of New Bedford—Rev. PLUMMER CHASE, Carver, Ms. by Members of his Society, and that of the Rev. S. Holmes of New Bedford.

## **DONATIONS.**

#### ANNUAL SUBSCRIPTIONS.

<i>Boston</i> , David W. Child 30—James Melledge 5—George J. Homer 30—Jeremiah Evarts 10—Dr. Shattuck 5—Ezra Palmer 5—Wm. Worthington 5—Geo. Murdock 5—George Odiorne 5—Moses Everett 5—Aaron Everett 5—Catharine Codman 5—Samuel Coverly 5	120 00
<i>Newburyport</i> , Samuel Newman	5 00
<i>Norfolk</i> , Conn. Mrs. Sarah Battelle	5 00
	<hr/> <b>\$130 00</b>

#### **INCOME OF SCHOLARSHIPS.**

Cutler, from Pliny Cutler, 1 y'rs int.	60 00
Vose, Ths. Vose, 1 year's interest	60 00
Lord, Mrs. Phebe Lord, 2 y'rs int.	120 00
Dunlap, David Dunlap, 1 y'rs int.	60 00
1st Dorch. Rev. J. Codman, 1 y'rs int.	30 00
Dixon — — 1 y'rs int.	60 00
Lathrop, int. on Gent. sub. in part	5 97
Osgood, do. on part amount	51 68
Norwich, do. from Lad. of 1st So. by Cornelia Strong	60 00
Worcester, from Miss A. Lawrence, interest in part	4 20—511 85

#### **LIFE SUBSCRIPTIONS.**

**Fitchburg, Rev. RUFUS A. PUT-  
NAM, by Fe. Ed. So. Fitchburg 40 00  
Easton, Gen. SHEPARD LEACH,  
by himself 100 00  
Do. Mrs. — LEACH, by herself 100 00—240 00**

#### **TEMPORARY SCHOLARSHIPS.**

**New Hartford, N. Y. from Rev. Noah Coe,**  
**1st payment** 39 00

#### LOANS REFUNDED

LOANS REFUNDED.		
By a former Benefic.	more than half amount loaned	109 00
Do.	do. in part	20 00
Rec'd thro' Rev. Wm. Cogswell—		
By a former Ben. whole amt' loaned	67 50	
Do.	do. do.	97 50
And interest from 3 Beneficiaries	118 95	—412 95

## LEGACIES

Fr. Samuel Lee, Ex. of the will of Mrs. N.  
Sparhawk, late of Templeton, Mas. 20 00

#### INCOME FROM OTHER FUNDS.

Dividend on Bank Stock	122 50
Interest on Funds loaned	180 00—302 50
	<hr/>
Donations brought forward,	\$1,656 30
	3,347 42
Whole amount for present use	\$5,003 72

**PRINCIPAL REC'D ON SCHOLARSHIPS.**

Springfield, from Lad. in Springfield, on ac. of their sub. by Dr. E. Hale,	37 00
Fr. Gent. in Springfield, on acc. of their sub. by Daniel Bonticou	46 75
Lathrop, from Gent. of West Springfield, subscript. in part	68 27
Fr. Lad. of W. Springfield, sub. in part, by Hon. S. Lathrop	20 29
Brown Emerson, from Rev. W. Cogswell, paid him in Salem	114 09
Yale College, fr. Rev. Edward Beecher, his subscription	50 00
Dartmouth, from Richard Lang	143 85
Dwight, fr. Mrs. W. A. Jenkins, Tr. of the Ladies of Park St. Cong.	22 91
Worcester, from Joseph Adams, in part	41 20
	\$544 39

*Clothing received during the quarter.*

Berlin Fem. Ed. Soc. by Miss Fay, Pres't,	
a bundle	
Braintree Fem. Ed. Soc. a bundle valued at	9 86
Dedham, fr. Lad. of that town, a bundle val.	7 00
Hanover, Corban Soc. in the Cong. Soc. by	
Miss Lucinda Ellis, Sec. a bundle val. at 24 58	
Lincoln, from Ladies of that town, by Rev.	
Mr. Demond, a bundle	
Phillipston Fem. Ch. Soc. by Miss L. Sophia	
Gould, Treas. a bundle	
Sharon, Dorcas Society, a bundle valued at	12 00
Teeksbury, Fem. Reading Society, 1 bundle	
West Boylston, Fem. Reading Soc. by Miss	
Betsey Keyes, a bundle	
Worcester, Fem. Ed. So. 1st Church, by Miss	
Rachel Heard, Sec. a bundle	

**MAINE BRANCH.**

Augusta, James Bridge, jr. annual sub.	2 00
Bridgton, Miss Sally Peabody, a donation	2 00
	<b>\$4 00</b>

A bundle of Clothing, donor unknown.

**NEW HAMPSHIRE BRANCH.**

From Hon. David L. Morrill, to constit. him a	
Life Member of the Branch Society	31 50

**NORTH WESTERN BRANCH.**

Rec'd from sun. persons since 15th Dec. 1829	135 69
And Clothing, valued by the donors at	25 00

**CONNECTICUT BRANCH.**

Interest on Funds loaned	90 00
Brooklyn, Mon. Conc. by Edwin Newbury	20 00
Donation from Mrs. Ruth Pomroy, by E. H.	
Gilbert	1 00
Interest, 2 year's on a Sch. bond	6 00
Do. in part on Hawes Schol. by J. R.	
Woodbridge	1 20
From Rev. Leonard Bacon, thro' Prof. Olm-	
stead, rec'd some time since from Corn-	
wall, by Mr. Bacon	3 00
From Rev. L. Bacon, thro' Prof. Olmstead,	
rec'd some time since by Mr. B. from a	
Rel. So. in Saybrook, by Rev. A. Hovey	19 90
Divid. 6 mo. on 20 shares in Phoenix Bank	60 00
	<b>\$201 10</b>
For immediate use	

**SCHOLARSHIP FUND.**

Hawes Sch. in part, by J. R. Woodbridge	10 00
Middletown " Samuel Southmayd	37 00
Schol. of 1st Soc. in Norwich, by H. Strong	25 00
	<b>\$273 10</b>

**PRESBYTERIAN BRANCH.**

New York, Laight St. Ch. 5th pay't for 3	
Benefic. by Mrs. Darling	75 00
Brick Church, Gardner Spring, bal.	
2d year	50 00
Moses Allen, on acc. 2d year	50 00
Abijah Fisher,	37 50
William Whitlock	37 50
John D. Holbrook	75 00
Mrs. Tace Patton	20 00—270 00
Pearl St. Ch. from Fem. Ed. Soc. 2d y'rs	
payment by Miss Bleeker	75 00
Manlius, from Fem. Asso. by Mrs. Sarah	
Ewens, Treas.	24 00
Brooklyn, from John Millard, 2 y's pay't	375 00
Newville, Cumb. co. Pa. fr. John M'Kahan,	
by W. Graydon, Esq. of Harrisburg	60 00
Western Ed. So. fr. James S. Seymour, Tr.*	700 00
	<b>\$1,579 00</b>

\* For the particulars of donations to the Western Education Society, see Western Recorder for April 6, and Rochester Observer for April 9, 1830.

**WESTERN RESERVE BRANCH.**

Rec'd from Rev. Luther Humphrey*	100 00
" Rev. Ansel R. Clark, Agent	216 00
" Collec. of Sub. for Temp. Schol.	
1st payment	70 00
	<b>\$386 00</b>

**WESTERN AGENCY.**

From Mr. Luther Halsey	60 00
" Rev. F. Y. Vail, 1st annual pay't for	
7 years	75 00
" Mr. John Ambler, Springfield	6 00
	<b>\$141 00</b>

**EXPLANATIONS****AND ADDITIONS.**

The close of the second volume of our work affords us a favorable opportunity to make a few remarks on the course, which we have pursued, and to repeat some explanations, particularly in reference to the statistical part of the Publication. To all who have been conversant in the collection of facts it is needless to say that it involves a labor and a sacrifice of time and strength which are very great. No field is in itself more uninviting than that of statistics—collecting and arranging dry tables and columns of names and dates. Often after the most laborious investigation, by correspondence, and in Athenaeums, and Libraries we have been entirely disappointed in regard to the object of our search. There are but few accurate men in the community, either from their not having been early trained to be exact in the statement of facts, or through the pressure of other engagements, being compelled to pass over "the lesser matters." In this No. of the Register, the return from one of the Colleges, made the number of ministers living larger by *two hundred* than the whole No. educated. This error had nearly escaped us. We mention it as one of many instances of a similar nature demanding the most wakeful attention.

We have repeatedly and utterly rejected the pretension of *entire* accuracy. Gradual approximation to the truth has been our only motto. We have ever been ready to confess our errors when pointed out, and to make suitable explanations. The object which we have in view is one of general interest, and the correction of an error from any quarter, is a service done to the community. Yet in more instances than one we have been admonished of our faults as if we took pleasure in giving imperfect and erroneous views. Without pretending to

\* A voluntary Donation to the American Education Society, for the benefit of the Western Reserve Branch, in consideration of aid which he received from benevolent individuals, to assist him in obtaining an education for the ministry.

possess an unusual share of liberality, we can sincerely say that there is no individual, nor Institution in the country, in regard to which we would not gladly follow the precept of our Saviour, and "render what is due." In so doing it will be readily seen that we are in the highest degree promoting the sale of our work, had we no higher motive. In this case to be impartial is to be successful.

To the numerous individuals who have kindly suggested improvements in our work, or pointed out errors, we heartily render our thanks; and to the conductors of our religious Periodicals, we are under special obligations for the friendly notices, which they have, at various times, taken of our labors.

We here subjoin the more important additions and corrections which have come to our knowledge. Some of them have been previously noticed.

On p. 107, Vol. I. we stated that of the Presidents of Colleges one was a Methodist. It was ascertained afterwards that the gentleman referred to was a Presbyterian.

In our account of the Maryville Institution p. 122, Vol. I. we omitted to mention the name of Rev. Wm. Eagleton, at that time a Professor in the Institution. On p. 183, Vol. I. the *Christian Society* were stated to be anti-Unitarian. It should have been anti-Trinitarian. P. 208, Vol. I. at the bottom of the page, add, "we consider as indispensable in."

In the table p. 220. The Rock Spring Theol. School is named as Presbyterian. It is a Baptist Seminary. The whole number of students at the Hamilton Lit. and Theol. Institution is stated to be 15. It should be 60. We were not apprized of the true nature of the Institution, supposing it to be in part academical. It is entirely Theological. Some further information is given in a note, p. 233. In the table, p. 221, there are several omissions, and errors in the statement of the students at the Andover Theol. Sem. On p. 225, the whole No. of students at Princeton College is named at 43; it should be 53 in the Senior, Junior and Sophomore classes. A further explanation is given in a note, p. 235. We forwarded a circular to the College, but received no return.

#### *Baptist Education Societies in England.*

On page 130, Vol. II, we stated that we did not know of the existence of any Society in England, specifically for the Education of pious young men for the Ministry, except the Baptist Society at Bristol. A writer in the Boston Christian Watchman of August 20, 1829, has given some additional information, and has corrected an error, for which we tender him our thanks.

The Bristol Society was founded in 1686, instead of 1770, by the donation of Mr. Ed-

ward Terrill of Bristol. Before 1710, it seems, that students were placed under the care of different ministers in various places.

Another Education Society was founded about a quarter of a century since called "the Northern Baptist Education Society." Dr. Stedman has been its President since 1805. A four years' course is prescribed, Literary and Theological. In 1824, 55 young men had left the Institution and 25 remained. In 1814, the Literary and Theological Institution at Stepney was formed. It has sent out several eminent ministers of the Gospel, and is now in successful operation. A Theological Institution has, within a few years, been established at Abergavenny in Wales.

We are reminded, in the Philadelphia Baptist Tract Magazine for Oct. of omitting in our account of Tract Societies, the Evangelical Tract Society of Boston formed in 1811. Our limits compelled us to omit a distinct mention of many important Institutions. We shall supply these deficiencies in a future number of our work.

We ought to have stated that an Education Society was formed in the vicinity of Dorset, Vt. about the year 1807 instead of 1813. We were led into the error by what we considered good authority.

P. 165, Vol. II. we omitted, inadvertently, the name of the Rev. Joshua T. Russell, a member of the Newark Presbytery, and Synod of New Jersey.

In a late No. of the Philadelphia Bap. Tract Magazine there is some objection made to the Gen. Sum. of Baptists on p. 186. Vol. II. of the Register, as including several descriptions of Baptists, who do not, in regard to the Christian doctrines, generally, agree with the Calvinistic Baptists. Our reason is, that the same arrangement is made by the Rev. David Benedict, a distinguished Calvinistic Baptist Minister, in his History of all Religions, and that our arrangement has sole reference to the subject of Baptism in which they all agree. The differences in their religious belief, are described. On p. 187, we mentioned that the number of Unitarian Churches in New Hampshire is four or five. We have since ascertained it to be 10. The whole No. in the United States is probably 150, or 160. P. 199, the Archbishops of York and Canterbury have exchanged places. Dr. Howley is Archbishop of Canterbury; Dr. Vernon of York.

 We respectfully request all who do us the favor to quote from our pages, especially when a table is taken, to look at our *Notes*, where they will frequently find explanations, which are necessary to give a complete view of the table. By not attending to this rule, we have, in several cases been made to bear faults, of which we were not guilty.

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